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THE PASSING OF THE ŒDIPUS COMPLEX

BY

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The significance of the Œdipus complex as the central phenomenon of the sexual period in early childhood reveals itself more and more. After this it disappears; it succumbs to repression, as we say, and is followed by the latency period. But it is not yet clear to us what occasions its decay; analyses seem to show that the painful disappointments experienced bring this about. The little girl who wants to believe herself her father's partner in love must one day endure a harsh punishment at his hands, and find herself hurled to earth from her cloud-castles. The boy who regards his mother as his own property finds that her love and care for him are transferred to a new arrival. Reflection deepens the effect of these impressions by insisting that painful experiences of this kind, antagonistic to the content of the complex, are inevitable. Even when no special events such as those mentioned occur, the absence of the hoped-for gratification, the continual frustration of the wish for a child, causes the love-lorn little one to turn from its hopeless longing. According to this, the Œdipus complex becomes extinguished by its lack of success, the result of its inherent impossibility.

Another view would put it that the Œdipus complex must come to an end because the time has come for its dissolution, just as the milk-teeth fall out when the permanent ones begin to press forward. Although the majority of human children individually pass through the Œdipus complex, yet after all it is a phenomenon determined and laid down for them by heredity and must decline according to schedule

when the next pre-ordained stage of development arrives. It is therefore not very important what the occasions are through which this happens or whether any such occasions are discoverable at all.

One cannot dispute the justice of both these views. They are compatible with each other; moreover, there is room for the ontogenetic alongside the more far-reaching phylogenetic one. Even at birth, indeed, the whole organism is destined to die, and an indication of what will eventually cause its death may possibly already be contained in its organic disposition. Yet after all it is of interest to follow up the way in which this innate schedule is worked out, the way in which accidental noxiæ exploit the disposition.

We have lately recognized more clearly than before that the sexual development of a child advances up to a certain point at which the genital organ has already taken over the leading part. The genital organ in question, however, is the male alone, or, more exactly, the penis; the female organ is still undiscovered. This phallic phase, which is contemporaneous with the Œdipus complex, does not develop further into the final stage of genital organization, but becomes submerged and is succeeded by the latency period. Its conclusion, however, is effected in a typical manner and in conjunction with happenings that recur regularly.

When the (male) child's interest turns to his genital organ, he betrays this by handling it frequently, and then he is bound to discover that grown-up people do not approve of this activity. More or less plainly and more or less brutally, the threat is uttered that this highly-valued part of him will be taken away. Usually it is from women that the threat emanates; very often they seek to strengthen their authority by referring to the father or the doctor, who, as they assure the child, will carry out the punishment. In a number of cases women will themselves modify the threat in a symbolic manner by warning the child that his actively sinning hand will be removed instead of his genital, which is after all passive. It happens particularly often that the little boy is threatened in this way not because he plays with his penis with his hand, but because he wets his bed every night and is not to be induced to learn cleanliness. Children's attendants behave as if this nocturnal incontinence were a result and a proof of undue preoccupation with the penis, and are probably right in their inference. In any case long-continued bed-wetting is comparable to pollutions in adults—an expression of the same excitation in the genitals that impels the child to masturbate at this period.

Now the view we hold is that the phallic stage of the genital organization succumbs to this threat of castration. But not immediately, and not without the assistance of further influences. For to begin with the boy does not believe in the threat nor obey it in the least. Psycho-analysis has recently laid fresh emphasis on two experiences which all children go through, by which it is thought that they become prepared for the loss of a valued part of the body—the withdrawal from them of the mother's breast, at first intermittently and later finally, and the daily demand made on them to give up the contents of the bowel. But if these experiences have an effect when the threat of castration takes place, one sees nothing of it. Not until yet another experience comes its way does the child begin to reckon with the possibility of being castrated, and then only hesitatingly, unwillingly, and not without efforts to depreciate the significance of what it has itself observed.

The observation that finally breaks down the child's unbelief is the sight of the female genitalia. Some day or other it happens that the child whose own penis is such a proud possession obtains a sight of the genital parts of a little girl; he must then become convinced of the absence of a penis in a creature so like himself. With this, however, the loss of his own penis becomes imaginable, and the threat of castration achieves its delayed effect.

We must not be so short-sighted as the child's attendant who threatens it with castration; we cannot overlook the fact that the child's sexual life at this time is by no means exhausted by masturbation. The child is demonstrably under the influence of the Œdipus attitude to its parents; masturbation is only the discharge in the genital of the excitation belonging to the complex, and to this connection between the two masturbation will owe its significance ever after. The Œdipus complex offered the child two possibilities of satisfaction, an active and a passive one. It could put itself in its father's place and have intercourse with the mother as he did, so that the father was soon felt to be an obstacle; or else it wanted to supplement the mother and be loved by the father, whereupon the mother became superfluous. The child may have had only the vaguest notions of what constituted the love-intercourse which serves as a gratification, but that the penis played a part in it was certain, for the feelings in his own organ were evidence of that. So far there had been no occasion for doubt about a penis in women. But now the acceptance of the possibility of castration, the recognition that women

are castrated, makes an end of both the possibilities of satisfaction in the Œdipus complex. For both of them—the male as a consequence, a punishment, and the other, the female, as a pre-requisite—would indeed be accompanied by a loss of the penis. If the gratification desired in consequence of the love connected with the Œdipus complex is to cost the child his penis, a conflict must arise between the narcissistic interest in this part of the body and the libidinal cathexis of the parent-objects. Normally, in this conflict the first of these forces triumphs ; the child's ego turns away from the Œdipus complex.

I have described elsewhere the way by which this aversion is accomplished. The object-cathexes are given up and replaced by identification. The authority of the father or the parents is introjected into the ego, and there forms the kernel of the super-ego, which takes its severity from the father, perpetuates his prohibition against incest, and so ensures the ego against a recurrence of the libidinal object-cathexis. The libidinal trends belonging to the Œdipus complex are in part desexualized and sublimated, which probably happens with every transformation into identification ; in part they are inhibited in their aim and changed into affectionate feelings. The whole process, on the one hand, preserves the genital organ, wards off the danger of losing it ; on the other hand, it paralyses it, takes away its function from it. This process introduces the latency period, which now interrupts the child's sexual development.

I see no reason to deny the name of ' repression ' to the ego's turning from the Œdipus complex, although later repressions are for the most part effected with the participation of the super-ego, which is only built up during this process. But the process described is more than a repression ; when carried out in the ideal way, it is equivalent to a destruction and abrogation of the complex. It is not a great step to assume that here we have come upon the borderland between normal and pathological which is never very sharply defined. If the ego has really not achieved much more than a repression of the complex, then this latter persists unconsciously in the ' Es ' and will express itself later on in some pathogenic effect.

Analytic observation enables us to perceive or to infer these connections between the phallic organization, the Œdipus complex, the threat of castration, the formation of the super-ego, and the latency period. They justify the statement that the Œdipus complex succumbs to the threat of castration. But this does not dispose of the problem ; there is room for a theoretical speculation which may

overthrow the results obtained or set them in a new light. Before we traverse this path, however, we must attend to a question which was already roused during this discussion and has long been left on one side. The process described relates, as we expressly stated, only to the male child. How is the corresponding development effected in a little girl ?

Here our material—for some reason we do not understand—becomes far more shadowy and incomplete. The female sex develops an Œdipus complex too, a super-ego and a latency period. May one ascribe to it also a phallic organization and a castration complex ? The answer is in the affirmative, but it cannot be the same as in the boy. The feministic demand for equal rights between the sexes does not carry far here ; the morphological difference must express itself in differences in the development of the mind. ' Anatomy is Destiny ', to vary a saying of Napoleon's. The little girl's clitoris behaves at first just like a penis, but by comparing herself with a boy playfellow the child perceives that she has ' come off short ', and takes this fact as ill-treatment and as a reason for feeling inferior. For a time she still consoles herself with the expectation that later when she grows up she will acquire just as big an appendage as a boy. Here the woman's ' masculine complex ' branches off. The female child does not understand her actual loss as a sex characteristic, but explains it by assuming that at some earlier date she had possessed a member which was just as big and which had later been lost by castration. She does not seem to extend this conclusion about herself on to other grown women, but in complete accordance with the phallic phase she ascribes to them large and complete, that is, male, genitalia. The result is an essential difference between her and the boy, namely, that she accepts castration as an established fact, an operation already performed, whereas the boy dreads the possibility of its being performed.

The castration-dread being thus excluded in her case, there falls away a powerful motive towards forming the super-ego and breaking up the infantile genital organization. These changes seem to be due in the girl far more than in the boy to the results of educative influences, of external intimidation threatening the loss of love. The Œdipus complex in the girl is far simpler, less equivocal, than that of the little possessor of a penis ; in my experience it seldom goes beyond the wish to take the mother's place, the feminine attitude towards the father. Acceptance of the loss of a penis is not endured without some attempt at compensation. The girl passes over—by way of a symbolic analogy,

one may say—from the penis to a child ; her Œdipus complex culminates in the desire, which is long cherished, to be given a child by her father as a present, to bear him a child. One has the impression that the Œdipus complex is later gradually abandoned because this wish is never fulfilled. The two desires, to possess a penis and to possess a child, remain powerfully charged with libido in the unconscious and help to prepare the woman's nature for its subsequent sex rôle. The comparative weakness of the sadistic component of the sexual instinct, which may probably be related to the penis-deficiency, facilitates the transformation of directly sexual trends into those inhibited in aim, feelings of tenderness. It must be confessed, however, that on the whole our insight into these processes of development in the girl is unsatisfying, shadowy, and incomplete.

I have no doubt that the temporal and causal relations described between Œdipus complex, sexual intimidation (the threat of castration), formation of the super-ego and advent of the latency period are of a typical kind ; but I do not maintain that this type is the only possible one. Variations in the sequence and the linking up of these processes must be very significant in the development of the individual.

Since the publication of Otto Rank's interesting study on the trauma of birth, the conclusion of the present modest communication—that the boy's Œdipus complex succumbs to the dread of castration—cannot be accepted without further discussion. It seems to me premature, however, to enter upon this discussion at the present time, and perhaps also inadvisable to begin to criticize or to assess the value of Rank's view in the present connection.

TELEPATHY AND PSYCHO-ANALYSIS [1]

BY

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I

Clairvoyant perception of a distant balloon accident

In the year 1910 a great sensation was made in the principal town of one of the Austrian provinces by two young men who had constructed a dirigible balloon. Local patriotism gave enthusiastic expression to its pride in the first Austrian balloon of the dirigible type ; there was also, however, a note of scepticism in the newspapers. The balloon had no valve and therefore could not be made to descend in case of an accident ; in the heat of strong sunshine it might fly to an enormous height and possibly burst. It was later brought to Vienna and one Saturday made a successful ascent, the Emperor being a spectator ; the present writer then read an account of this with rising interest and looked at its photograph in an illustrated paper, at the same time, however, feeling some disappointment that so much recognition should be accorded to a type of air-craft by no means high in technical efficiency. On the following Sunday I thought more than once of going to see the second ascent, but allowed various things to prevent me. At about the time when the balloon was to go up I was sitting at table, when suddenly, looking at the clock, I called out, ' It is half-past three—one of the brothers is falling out of the balloon which is being carried away ! ' I had a vision of this happening as I spoke.

Three hours later I heard in the street that this had actually happened, and that the balloon with one of its pilots had been carried high into the air, landing later on without further mishap not far from Vienna. I had a feeling of satisfaction and of amazement at my capacity for foreseeing future events ; the only disturbing element was the fact that the balloon had collided against the hangar, so that the aviator had not fallen but had been flung out, which I had never thought of.

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[1] Amplification of a Lecture delivered in the Volksbildungshaus ' Urania ' at Vienna in 1921. The subject has been limited to so-called spontaneous clairvoyance and does not include experiments (Kotik, Tischner, Wasielewski, etc.).

In view of the improbability of anyone suddenly describing in a prophetic way an event taking place an hour's journey distant and seeing it before his very eyes, we may regard this case as a fresh proof of the possibility of clairvoyance.

II

Telepathic intimation of a father's death

The poet Max Dauthendey, in his autobiographical work *Der Geist meines Vaters*, gives an account of the telepathic intimations that he received of his father's death. He writes as follows :

'For some time the son had been interested in occult phenomena, the symbolism of numbers, and so on. One day he was playing with a so-called " star card ", i.e. two concentric circular cards of different sizes, on the smaller of which is a chart of the constellations and the Milky Way, whilst on the margin of the larger card are marked the three hundred and sixty-five days of the year. By placing any given day on the meridian of the " star card " the position of the constellations on that day can be seen. He now " in imagination " placed it on the date of his father's birthday and then on that of his own, saw with amazement that the tracks of the Milky Way intersected at these two dates, and wondered to himself whether this signified the contrast between his own nature and his father's. At that moment for no external reason he suddenly experienced a very distinct hallucination, which persisted for some time, of a smell of tobacco which he remembered from the days of his youth as characteristic of his father. At the moment he was just going to wash his hands ; and feeling that the smell proceeded from them, he washed them several times over. It proved, however, to be an hallucination, for his wife declared emphatically that there was no such smell perceptible. Several hours later the poet received at his address in Paris a telegram stating that his father had died at home in Würzburg at the very hour when the hallucination of tobacco had occurred in Paris. This event, which took place in September, produced in the son a feeling of solemnity rather than grief ; it followed upon a dream which he had had three months before containing an intimation of his father's death. In the month of June the younger Dauthendey had suddenly started up from his sleep (he was lying stretched out like a corpse with his hands folded on his breast) and heard a voice saying, " In September your father will die ! " On that occasion too he had not felt any grief, only a sensation of shuddering awe at the impressive tidings of death. The poet made a

note of this dream in his diary, and as the month of September approached he and his wife recalled the prophecy ; the death foretold actually occurred on the fifth of September. Would anyone be prepared to deny that in this instance the accumulated operation of strange influences from afar points to the assumption of mystical forces at work ? '

III

Clairvoyance and telepathy in popular opinion

We have here two cases of clairvoyance and telepathy, one of which was observed by the writer of these pages, being himself the percipient ; whilst the other is described in detail by a well-known poet in an autobiographical work. The one is a case of the perception and knowledge of a flying accident which took place many miles away, whilst the other is an experience of a son's receiving while in Paris strange intimations of the death of his father living in Würzburg. Reports of similar observations are no longer rare ; in the press and in the various collected works of Flammarion, Hyslop and others, there are many instances of clairvoyance, telepathy, intimations of death and prophecies, though it is true these examples are always given in quite a brief form. Hence the majority of my readers are not at all likely to refuse to accept such cases of telæsthesia as facts. It is easy enough at the present day to fall back on the banal explanation, ' Well, there is such a thing as wireless telegraphy ! ' Might not the minds of father and son be so attuned to one another that the son could be aware of emanations from his father's mind, especially in the supreme hour of death ? It is possible that a minority of my readers may be more sceptical and deny such happenings ; it is not pleasant to see the facts of physics and physiology go by the board. Superstition confronts us on every side. Mediums have often enough been shown up as frauds at spiritistic séances ; a poet may well be regarded as an untrustworthy witness—it is his very profession to put his phantasies on record. Finally, there are cautious men of science who shake their heads when they hear of such marvels, and go back to their work of exact investigation, saying : ' Of course it is possible that there are forces of which as yet we know nothing, but I shall wait till I have better evidence. Your accounts are superficial ; you must make more exact inquiries ; take note of time and place ; above all, observe the *mental condition* of the person who has had the telepathic experience.'

This method of exact examination of the details is the one we shall pursue here.

IV

Analysis of the mental condition of the percipient in the case of the balloon accident

It is obvious that such cases of telæsthesia must be examined immediately; the traces they leave are only too easily obliterated by time. I subjected my clairvoyant knowledge of the flying accident to a thorough analysis then and there, and now give the result as follows:

The actual event took place half an hour *later* than the vision; and one of the pilots had been flung out, owing to the balloon's colliding with the hangar, instead of falling out, according to the hallucination. Someone with an especially mystical turn of mind might indeed go so far as to suggest that the occurrence was the consequence of this wicked thought! But against this we must remember how many more people cherished the hope that everything would go well.

Let us analyse in greater detail my state of mind on that particular day. My attitude towards the ascent of the balloon was that of great interest; at the same time, since I had stayed away owing to my own indecision, I had a certain grudge against it. When I looked at the clock at half-past three I must have suddenly realized that it was now out of the question for me to witness the ascent. A feeling of scepticism due to the imperfections of this form of aircraft confirmed me in the phantasy that the ascent would be a failure—a phantasy that had haunted me for the last day or two. At the moment when I saw the vision, which I recounted half in jest to my brother, I selected one of my various phantasies on the subject of the failure of the ascent. One of these phantasies, namely, that excessive exposure to the sun might lead to a catastrophe, I rejected in my own mind because the autumn sunshine was not very strong. The malicious wish that the sight I had missed should end in disaster may also have been conditioned by the fact that my original intention to spend Sunday in feminine society had not been fulfilled. The circumstance that my phantasy took the form of a vision may perhaps be explained by my having been reading that morning about clairvoyant experiences of this sort, and by having perhaps unconsciously hoped to meet with some such experience myself. Further, the momentary character of the vision reminds us of the form of a witticism. We have only to imagine that the actual occurrence did not follow the vision and we

see that my remark about one of the pilots having fallen out, etc., would simply have been a ' bad joke ', a piece of gratuitous malice, which would certainly have betrayed some personal feeling. It was rather like the way in which the Viennese often grumble : ' It will turn out badly right enough ! ' I may add that jokes do occur to me quite often and that very frequently they are of an aggressive nature. The psychologist Freud has elucidated brilliantly the relations of aggressive wit to the unconscious mental life of the person making the joke. A joke affords an opportunity for giving vent to repressed complexes. In wit the aggressive instinct which is at other times inhibited finds partial gratification. The hallucinatory form of the words ' now . . . he is falling . . .' also reminds us of dreams, which (as Freud again has demonstrated in his famous work *Die Traumdeutung*) stand in the most intimate relation to unconscious wishes and regularly transform thoughts into sensory images.

A more profound self-analysis enables me to add the following remarks. I was thirty-nine years old at the time, and a bachelor ; I and a brother two years my junior were living with our mother. The three of us were on the best possible terms ; but, at the same time, a certain jealousy existed between us brothers (based on former rivalry), the points at issue being, on the one hand, our affectionate care for our mother and, on the other, our right to be free from claims in the home on Sundays, especially in the afternoons, to spend the time as we chose according to the dictates of friendship or love.[2] On Sunday afternoons we both harboured conflicting desires to be free and to do our duty by keeping our mother company. Supposing I had stayed at home, it rather annoyed me if my brother were there too. An impatient feeling—' You or I '—was in the air—' One in and the other out '. The analogy to the subject of the vision is very obvious.[3]

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[2] Cf. Ferenczi, ' Sonntagsneurosen,' *Internationale Zeitschrift für Psychoanalyse*, Bd. V, 1919.

[3] To this interpretation I subjoin the following additional remarks, hardly suitable for the general public. It is improbable that any other occasion than that of a flying exhibition would have given rise to this pseudo-clairvoyant experience. As the psycho-analytic interpretation of dreams has shown, an air-balloon, particularly in the form in which it appeared to the percipient in this instance, is a symbol for the male organ. Bound up with the male's jealousy of other males, there are intimate associations of the ideas of comparison of one's own penis with that of

From what I have said it is now quite clear that we have here an instance of a 'curse' of some kind finding expression. We have, however, to explain how anyone accustomed to scientific thinking could at that moment imagine that his ejaculation could bring about a distant event and have a disastrous influence on the ascent of the balloon. We are reminded of the magic spells of superstitious primitive peoples, to which they ascribe power to influence the outside world. Narcissism is the term applied by Freud to the savage's overestimation of himself, which leads him to attribute to himself 'omnipotence of thought'. He believes that his thoughts are able to kill a foe and to bring about fortune or misfortune.

In concluding these remarks on the clairvoyant premonition of the balloon accident, I will ask my readers the following question: Which seems the more probable, that I was endowed at that particular moment with the extraordinary capacity of perceiving by telepathy a quite unimportant event which took place many miles away half an hour later in time? Or that the following psychological explanation is the right one: that I was full of feelings of scepticism, hostility and self-reproach; dissatisfied with myself and irritated by the society of my family, which I found dull and irksome on a Sunday afternoon; annoyed at the presence of my brother who was only too much like myself; and disappointed both at having failed to go and see the ascent of the balloon and at having my hopes in love frustrated; and that in consequence I rid myself of these oppressive and conflicting unconscious feelings by means of a spiteful and revengeful vision? In this way I succeeded in spoiling for the other two their enjoyment of their Sunday afternoon, in justifying my not having gone to see the balloon, in giving vent to my jealousy of my brother and in gaining relief from the accumulated inner tension. There were so many motives and they were so strong that they gave rise not merely to a thought but to an hallucination, which my vanity took the risk of

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others, destruction of another's penis and, so to speak, of placing another under the curse of impotence. The percipient in this case can recall a dream from his bachelor days, which was occasioned by moving into another house on account of which (the new country-house being smaller than their old home) he had to sleep with his brother, as they had done in childhood, instead of having a separate room. On the first night in the new home he dreamt of striking at a serpent. The gondola in which the pilots of an airship sit is, in the language of the unconscious, symbolic of the mother's womb.

recounting to my companions. I seem to have attributed to myself for one moment omnipotence of thought, the capacity of clairvoyance, and the power of exercising a magical influence at a distance.

V

Analysis of the mental attitude in the son who received an intimation of his father's death

Dauthendey's works provide ample material for the psychological interpretation of his premonitions of his father's death.

The relations between the elder Dauthendey and his two sons were similar and yet different. The elder brother could not get on at all with his father, who was capable of inflicting the most cruel punishments upon his sons. From the very beginning this brother's attitude towards his father was one of masculine defiance; and there came a day when the son suddenly took his departure, saying that he could not work near his father. Subsequently he went to Holland and America, and two years later shot himself, being afflicted with delusions of persecution.

With the other son, who was eight years younger and gifted with poetic talents, things were different. His was a gentler nature and his father felt more tenderly towards him, seeing in him the image of his wife who had died young. The two often went for walks, when the father would engage in intimate talk with him. To all appearance this boy was the favourite child, but there was one point on which father and son differed profoundly: from childhood the latter was a dreamer, whilst the former manifested the utmost antagonism and intolerance towards the habit of dreaming, with which he constantly reproached his son and which he tried to drive out of him by means of cold baths and gymnastic exercises.[4] Of a softer and more submissive disposition than his brother, the younger son, in spite of the strongest feelings of resist-

[4] The poet speaks of these day-dreams of his in an entirely characteristic manner: 'When my father insisted that I should give up dreaming I felt as if my heart were being torn out of my body . . . but just as nobody could order me to sleep without dreaming, so, as I soon sorrowfully realized, though I could certainly force myself to work, dreams rose up in my brain in the day-time, when I was awake, no less unconsciously than at night when I was asleep . . . and in the midst of my work, in the midst of writing my school tasks, or listening to what was being said . . . I could not help my mind being suddenly far away from the class-room, my ears hearing voices speaking, my eyes looking on landscapes, my feet wandering on woodland paths, whilst I listened to the ringing of bells and in my mind lived with

ance against his father and in spite of plans to escape (he wanted against his father's will to be an artist, or later on a poet), remained in bondage at home and succeeded his father as head of his tedious business as a photographer. Not until he was in the twenties did he one day confront him and declare that he must leave the house, that for years he had been living a wasted life. For the past three months he had hardly spoken to his father, except to answer Yes and No. 'For', as we read in his book, 'the pressure his spirit exerted upon mine wearied me to death'.

It is quite easy to recognize here the ambivalence of the son's attitude: on the one hand, in his need for love the motherless boy depended on his father, whilst on the other he felt himself oppressed by him. Full of the longing for freedom and of his plans for poetic activity, at last he painfully extricated himself from the home and went out into the world. Years afterwards he came back as a distinguished poet to his native town where his mother was buried. Then his father, who in the meantime had given him only the most meagre and grudging help, made some sort of apology. He had, he said, undervalued his son's dreams and verses.

Yet when the latter shortly afterwards married, at a place some distance away, the father was angry with him and seems to have refused to recognize the wife, and though the young man was notoriously badly off he refused to give him any more money. The marriage had taken place in May; in June occurred the dream which foretold the father's death, and in September he died.

In the book which years afterwards the son dedicated to his father's memory, the prophetic dream and the hallucination of the cigarette-smell are represented as mystical phenomena. His feeling is that of awe rather than distress; there is at first no word of remorse. The prosaic analyst is impelled to seek a rationalistic explanation of those dreams, by no means rare, which announce the death of near relatives; and in accordance with his experience he looks for the unconscious *death-wish* of the dreamer.[5]

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people out of the stories I had read; and then, suddenly back in the class-room, I found that I had lost the thread.'

Cf. Freud, 'Der Dichter und das Phantasieren', *Sammlung kleiner Schriften zur Neurosenlehre*, Zweite Folge, 1909; also Hitschmann, 'Zum Werden des Romandichters,' *Imago*, Bd. I, Nr. 1, and *Gottfried Keller*, Internationale psychoanalytische Bibliothek, Nr. 7.

[5] Cf. Freud, *Die Traumdeutung*.

As the son wandered about from place to place devoting himself to the art of poetry, he had at last freed himself from the passive-feminine attitude to his father, and having become able to love, he married the woman of his choice. He dared not, however, introduce her to his father, and could not go back to his native town where his beloved mother was buried. Indeed, it was just at this time that his father showed himself relentless and refused to give a single penny to the young couple, who had no resources whatever, with the result that they were in the direst need. By the process of regression the son found in his infantile hatred of the man who forbade his dreams and disturbed his love reinforcement for his unconscious death-wishes, for only on his father's death could he inherit means of livelihood and be free to visit his beloved home.

That in spite of, and side by side with, all his love for his father there was even in quite early days a strong feeling of opposition to him is clear from the poet's words: as a boy ' I found life difficult when I had to be my father's companion. My mother never used to speak of rules; my father on the other hand seemed to me the embodiment of his continual commands '. And in another passage: ' Once more I felt in my heart that there was a wide gulf between us, and I was silent, marvelling that there should be no bridge between father and son, between spirit and spirit '.

When we sum up this analysis of the poet's mind it suggests to us that the telepathic news which the son received of his dying father is not to be explained by the theory of mental ' emanations ' but that its origin is to be sought only in the son's unconscious mind. Even as a boy his feelings towards his harsh father were ambivalent, i.e. oscillating between love and hate. Thus, when he had just received news of his aged father's illness, at a time when through that father's fault he was in a condition of dire poverty, and more, had brought a young and dearly loved wife to share that poverty, the death-wishes could be revived in his unconscious mind.

So in this second instance of clairvoyance too we find the influence of evil unconscious impulses, whose existence the son would at the time, if he had been questioned, no doubt have denied in horror. All that he was conscious of was that for some time past he had fallen a victim to the fascination of occultism, and that in dreams and at other times the thought of his father constantly occurred to him, once in the unusual form of an hallucination of the smell of his father's tobacco.

Apart from external influences, the helplessness and hopelessness

of the poet would seem to be the precipitating cause of his regression to mysticism, to ideas of supernatural prevision and similar powers and of the omnipotence of thought characteristic of occultism. It reminds us of the way in which people say: ' Nothing but a miracle can help me now '.

That in dreams evil unconscious wishes, and especially death-wishes, come to the surface is to the psycho-analyst a commonplace. The remembrance of a smell characteristic of some particular person, occurring with the vividness of an hallucination, is however something unusual and still demands explanation. Probably the only explanation necessary lies in the intensity of the affect investing the whole subject in the son's mind, in combination with his tendency to visual day-dreams, to clear memories and to poetic phantasies. We must remember too that his brother died a victim to delusions of persecution, a form of insanity which, as is well known, is also characterized by hallucinations.

Those versed in psycho-analysis will moreover recognize that the attitude of the son who was receiving his father's influence from a distance in this way was as it were a passive, or, if you will, a feminine one towards the father. An insane patient in a similar relation of dependence would have an hallucination of being impregnated by the father, as we know from many cases of paranoia. This ' clairvoyant ' period in the poet's life might be construed as a partial regression to his attitude to his father in childhood and at the same time as a regression to narcissism and inherited sadism.

The assumption that intimations of the death of others have their origin in death-wishes is sufficiently well borne out by the son's feelings of guilt after the event took place, which appear as the autobiography proceeds. In this work, *Gedankengut aus meinen Wanderjahren*, the poet betrays profound remorse in connection with his father's death, because when the news reached him he heaved a ' sigh of relief ' which, however, at the moment he ' was not willing to admit consciously to himself.' ' For ', he goes on, ' it struck me as ugly and ignoble that the death of my old father, whom I loved so tenderly, should in my distressed circumstances make me heave a sigh of relief.' It was only when he came into his father's money that he was delivered from actual hunger and enabled to go on living. ' In the frantic mockery to which I then gave way at the thought of such a tragic situation, inheritance seemed to me synonymous with cannibalism.' A sceptic might still ask how we are to account for the fact that, in the intimation of death,

September was named correctly as the date of its occurrence, and that the tobacco-hallucination synchronized ' exactly ' with the actual death. Here I would reply that we have no exact proof of the coincidence in time, that details are lacking ; and further I assume that if the father had not died on that particular day of that particular month both hallucination and dream would have been forgotten, instead of proudly registered by the narcissism of the poet. At such times of mental agitation, moreover, errors and unconscious falsifications of memory are by no means uncommon.

The unscientific, unpsychological reader with a predilection for the mystical, who moves in circles where occultism and theosophy are practised and has his own part to play in them, as a ' member ' or even ' on the committee '—this type of reader, especially if he is not restrained by any sort of scientific training, will of course reject the explanation just given. He will prefer light-heartedly to assume ' some sort of wireless telegraphy ', instruments keyed to the same pitch, and will quote from the special literature of the subject, etc. Why should it not be possible for telepathic influence of this sort to radiate from Würzburg to Paris ? True, in other cases the chief stress is laid on the harmony existing between the two minds ; it is supposed to be love which so intensifies the operation of obscure forces. Whereas in this case the father was angry with the son and wished him *not to have* any news !

Now whose voice are we to suppose it was which audibly foretold the death : ' In September your father will die ' ? One thing the poet himself has told us—that since the break with his father, characteristically enough, he had ceased to believe in a personal God.[6] From whom did the smell of tobacco emanate ? Are we to imagine that the father was smoking, mortally ill as he was ? Such credulity and foolishness as this can be tolerated only where a poet's phantasy is concerned.

This intimation of the death is indeed the conscious motive of the whole *expectation* of its happening. Dauthendey started out of his sleep and heard the voice. Obviously it was an inner voice breaking in upon his sleep and accompanied by so strong an affect that the dream-work could not be carried through. According to Freud, dreams

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[6] Cf. Ed. Hitschmann, ' Ein Dichter und sein Vater,' *Imago*, Bd. IV, 1915. (By an oversight no reference was made to this work in the Report on the advances in psycho-analysis between 1914 and 1919, published in the *Internationale Zeitschrift für Psychoanalyse*, or in the similar Reports on ' Religionswissenschaft ' and ' Mystik und Okkultismus '.)

are 'The abolition of sleep-destroying (mental) stimuli by means of hallucinatory gratification'. In this case the mental stimulus was too great and sleep was destroyed; the dream turned into an audible intimation. Mental experiences of this sort which cannot be reduced to the form of dreams are also seen giving rise to many profound and lasting changes in personality; they lie at the root of religious conversions [7] and mental disorder.

Freud throws a considerable degree of light also on the genesis of hallucinations. At the moment of waking the faculty of testing reality is obviously not always functioning with sufficient accuracy to enable us to distinguish whether a psychic excitation proceeds from within (from memory) or from without (from perception). Thus the son mistook the inner voice, which predicted his father's death (of such urgent necessity to himself) as about to take place a few months later, and took it to be an outer, mystical voice, absolving him completely from his feelings of guilt. We can readily understand that in consequence his feeling was one of awe only and was without any sort of distress.

The tendency of artists towards mysticism deserves to be examined separately; the most obvious explanation is to be found in the peculiar urgency of the play of forces belonging to the repressed material in the unconscious, pressing in the direction of production. To quote a pregnant remark made by our poet, 'That which I wished for in the profoundest depths of my subconsciousness always came to pass of its own accord in my life.' This amounts to an indirect admission of the death-wish and confirms our interpretation of the telepathic intimations he received: in his unconscious mind he had put his father to death.

VI

Clairvoyance and telepathy in the cases considered are based not on mystical or unknown physical forces, but on the psychology of the unconscious

Spontaneous clairvoyance is often (or invariably?) a purely mental subjective phenomenon. It occurs as an acute psychic phenomenon as a result of a congenital disposition in the subject, reinforced by

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[7] Cf. Ed. Hitschmann, 'Swedenborg's Paranoia,' *Zentralblatt für Psychoanalyse*, Bd. III, and 'Ein Dichter und sein Vater,' quoted above; also William James, *Varieties of Religious Experience*.

childhood-experiences, or sometimes merely through the stress of a particular situation. Forbidden wishes which have undergone repression force their way into consciousness, but reach it only in a disguised form—by which all responsibility on the part of the subject is repudiated—namely, in that of a ' mystical experience ' projected outwards. Contributing factors are intellectual narcissism, i.e. the craving to possess omnipotence of thought or to regard oneself as singled out for peculiar distinction by forces from the 'other side'. To these transitory general conditions we must add defective capacity for testing reality, while the tendency to regard oneself as specially chosen for clairvoyance and the like inhibits subsequent examination of the facts in order to establish the exact actual data. Regression to the infantile development of personality and to the level of narcissism, which is associated with the magical power of thought, causes the mind of the clairvoyant to approximate to that of primitive peoples; a weakness of intellect, affectively conditioned and with a particular bias, makes him cling to the mystical interpretation of the ' experience '.

Such phenomena are allied with those of dreams, tendencious wit, prophecy, conversion, etc.

Like every form of superstition clairvoyance is largely made up of an expectation of evil and, again like all superstition, has its origin in suppressed hostile and cruel impulses. In both our instances it is especially plain that the telepathic perception represents, so to speak, a psychic prothesis, a stretched-out arm, which reaches out mystically towards that which is far off and cannot be approached in actuality by physical means.

Because the clairvoyant knows nothing of the motivation of his own experiences in clairvoyance, and *because* the fact of this motivation presses for recognition in him, he is obliged by a process of displacement to locate it in the outside world and to postulate supernatural forces. The assumption of the existence of mystical forces is simply psychology projected into the outer world. The endopsychic perception, the obscure apprehension of the unconscious, is reflected in the creation of transcendental forces and realities which science has to reconvert into the psychology of the unconscious.[8]

Thus, on the basis of psycho-analytical knowledge, we can explain the phenomena of clairvoyance and telepathy without finding ourselves forced to make any radical alterations in the present-day position in

[8] Cf. Freud, *Psychopathologie des Alltagslebens.*

psychology and the natural sciences. I would repeat here my challenge of 1910,[9] that in cases of analogous telæsthesia the percipient should be subjected to a psycho-analysis. This method should be used in investigating the results of automatic writing, the observations of naïve participators in spiritistic séances, and so-called veridical dreams. Freud has applied his method with reference to apparently telepathic dreams[10] without deciding either for or against the reality of telepathy in the occult sense. Only by taking a leaf out of his book shall we solve the riddle.

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[9] Ed. Hitschmann: 'Zur Kritik des Hellsehens', Wiener Klin. *Rundschau*, 1910.

[10] Freud: 'Dreams and Telepathy,' INTERNATIONAL JOURNAL OF PSYCHO-ANALYSIS, Vol. III, p. 283.

PSYCHO-ANALYSIS OF THE UNCONSCIOUS SENSE OF GUILT

BY

THEODOR REIK

VIENNA

My son Arthur, who is the chief inspiration of this article, is now eight years old. To me he seems to be a fairly normal child, of good average intelligence, with an impulsive, gay temperament, not particularly given to reflection. He loves to play and only reads when he must. He shows great confidence in his mother and father and talks freely to them. To my mind he represents a typical town child of a certain class, without any marked peculiarities.

One day when he was out for a walk with me we met an acquaintance who joined us and began to talk to me; in the course of our conversation this man chanced to say that an 'inner voice' had kept him back from something. When he had gone, Arthur asked me what an inner voice was. I answered at random: 'A feeling.' Next day the following conversation took place between Arthur and myself. I give it word for word: [1]

'Papa, now I know what an inner voice is.'

'What is it?'

'I've found out what it is. An inner voice is what you think.'

'What sort of thought?'

'Like sometimes when I often (!) go to table without washing my hands and I feel as if someone was saying to me "Go and wash your hands." And sometimes when I go to bed at night I play with my gambi,[2] and then the inner voice says, "You mustn't play with your gambi", and when I go on doing it the same voice keeps saying "Leave off!"'

'Is it really a voice?'

'No, there isn't really anybody there, but I just remember it.'

'How do you mean: you remember it?'

Arthur pointed to his head. 'In my mind, with my brain. Like when you've said to me one day: "If the boy runs like that he'll fall

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[1] From notes made on the evening of the same day.

[2] He has retained this name for his penis from his earliest childhood.

down ", and I do run the next day, then the thought says, " Don't run." '[3]

' But if you do run all the same ? '

' If I go on running and fall down, the voice says, " Didn't I tell you you would fall down ? " Or if I'm naughty to Mummy or to you, the feeling tells me, " You mustn't be naughty to Mummy." '

We were interrupted here. When I came back into the room a few minutes later, Arthur began quite spontaneously :

' I really know now what the inner voice is. *It's a feeling in yourself and the voice of someone else.*'

' How is it the voice of someone else ? '

Arthur looked rather doubtful, then said thoughtfully, ' No, that's not right '. After a short pause he said excitedly : ' Oh yes, it is though ! *It's what you said first !* Like the time when Mummy sent me to the grocer's and you said : " Be careful of the motors ". If I hadn't been careful the inner voice would have said " Be careful of the motors ". Has everybody an inner voice ? '

' Yes.'

' Your inner voice hasn't anything to do with your real voice, has it ? It hasn't, has it ? Oh yes, it has. I can't quite explain it because I don't know. It must be one or the other. When you've really got an inner voice it doesn't have anything to do with your proper voice except when you talk about it.'

The next afternoon he began again : ' Papa, you know, your inner voice is when you've done something and feel frightened about it afterwards. When I've been playing with my gambi I feel frightened but I don't really know why I'm frightened. But I *am* frightened. It's a sort of feeling.'

About an hour later he asked : ' Burglars have two inner voices, haven't they ? '

' Why do you think they have two ? '

' Well, the one that says they must steal and the other one that says they mustn't. But of course only the one that says " No " is the *real* voice.'

It is now about eight months since this conversation, and the child

[3] The example given refers to something that actually happened. A few days before, after having been repeatedly warned not to run so heedlessly, the boy had fallen down and hurt his knee so badly as to cause a festering wound, and was still wearing a bandage. He was scolded by his parents for his disobedience.

has only mentioned the inner voice twice since. Once he said spontaneously: 'When Mummy didn't obey Granny she had an inner voice too that told her she must always do what Granny said. And if she didn't do it the next time she was frightened'. On another occasion he inquired: 'You haven't always got an inner voice, have you? You only have one when you need one.'

When I asked him: 'When do you need one?' he declared: 'If you are wanting to do something naughty.'

Before we proceed to the discussion of this childish evidence, we must first of all stop and consider wherein its importance lies. Psychoanalysis, which has from the beginning laid due emphasis on the effects of the psychic forces derived from the ego as repressive factors, has only of late years occupied itself with the analysis of the repressive disturbances themselves. The results of this reconstruction of the history of the development of the ego seem at first glance hardly less curious than the analyst's theories regarding sexuality.

The value of the childish utterances reported above lies chiefly in the fact that they afford excellent proof of the correctness of the psychoanalytic hypotheses concerning the origin and development of the individual psychic forces in the ego; besides this they reveal the dawning in the child's mind of what the analyst has to reconstruct when tracing back the psychic processes in the mature mind. A large part of these psychic processes, which will later pass into the unconscious, is still capable of being experienced by consciousness, although another part is, even at this early stage, withdrawn from consciousness. The ingenuous, vivid and uninhibited naturalness with which the little boy pours out his ideas about his childish soul increases the scientific value of his revelations as a study of an important part of the development of the infantile ego which generally escapes the attention of the adult; we must not, however, forget how narrow are the limits within which the psychological application of the child's utterances must of necessity be confined.

These limits are primarily attributable to two causes: The child's interest is in no sense a general theoretical one, but is only directed to the understanding and explaining of mental processes. He accidentally heard a phrase (inner voice) which was strange to him, wanted to know what it meant, and then we find him comparing the mental state described by the man—which the little boy could of course only partly understand—with similar experiences of psychic processes of which he has retained a vague memory. Beyond this, all that interests him is to

find out how the ' inner voice ' operates ; his questions show that he wants to compare what introspection has shown him within his own mind with what I, the adult, can tell him about it. It is true that the psychological interest he manifests is remarkable for his age, and his talent for self-observation no ordinary one, but it is not to be expected that he should systematically follow up the threads. His repeated return to the questions that are agitating him, the reappearance of the same problems after comparatively long intervals, show how he is striving to obtain light on his mental processes ; it is inevitable that his efforts should be restricted in their scope. On the other hand, I thought it better not arbitrarily to turn his attention to questions for which he is not ripe and which have not themselves come to expression in him. I therefore confined myself to careful questions and challenges, similar to those used during analysis, only with the object of getting him to explain what he had himself told me. This was moreover the only way of excluding all possibility of suggestion. These facts must be borne in mind when considering both the extent and the depth of the problems raised.

The second cause is a linguistic one : the child is struggling with a subject far beyond his powers. His vocabulary is limited and his selection of words is of course inadequate to comply with our demands so far as accuracy is concerned. It will be readily understood that his linguistic capabilities are insufficient to enable him to cope with the complicated ideas which he is trying to express, the demarcations and definitions of which present such difficulties even to adults. We see how uncertain he is in finding a name to express what he is talking about, how he designates the ' inner voice ' first as a thought and then as a feeling, and how he tries to define what he had previously called ' the voice of someone else ' as what I had said first. It is incidentally astonishing to see how his need for clearness urges him on to a more and more exact definition. He achieves no mean feat in overcoming the difficulties of his childish language as he does.

If we furnish the little boy's utterances with a kind of psycho-analytical commentary, comparing them with the conception of the development of the ego gradually gained during analysis, this is what we see : the child first conceives of the ' inner voice ', which we may take to be the censorship of the conscience, as ' what you think '. It is characteristic that when he tries to find examples to explain what he means, the two that occur to him are connected with washing and with giving up playing with his penis. It is evident that in his case the effect

of the inner voice is most strikingly evinced in the province of anal erotism and onanism. It cannot be mere coincidence that makes precisely these two examples occur to him; the close connection between the neurotic compulsion to wash and both infantile anal erotism and onanism which the analysis of adults reveals is thus confirmed in its anticipatory stages in childhood. The other example, again, shows how the censorship asserts itself in favour of the maintenance of the reality-principle as opposed to tendencies towards pleasurable gratification. While he runs the self-critical force will interfere with a warning, and what he thinks after he has fallen down (' Didn't I tell you you would fall down ? ') shows that he has preconsciously expected to fall down and that his fall was a foreseen self-punishment for his disobedience. Even at this early stage he is able to diagnose the ' inner voice ' as the memory of something he has heard—some warning or admonition from his father—and his recognition of this grows clear enough, during the few minutes he is left alone, to bring him to a point where he can define the ' inner voice ' as ' a feeling in yourself and the voice of someone else '. This definition is quite correct, and may be regarded as a translation into child-language of the analytical theory regarding the origin of conscience and the unconscious sense of guilt. The child has here achieved quite a considerable psychological feat. If we compare his definition with the analytic theory we find this: In his treatise ' Zur Einführung des Narzissmus ' Freud describes the formation and growth of a censoring faculty whose function it is to measure the actual ego by the standard of the ideal ego. The impulse leading to the creation of a super-ego is provided by the critical influence of the parents, through the intermediary of the human voice. It is only later that the influence of the tutor, the teacher and other persons is joined to that of the parents. In his book *Das Ich und das Es* Freud has traced these influences back to their sources. He shows that the formation of the super-ego is closely connected with the primary identification of the child with the father and that the infantile ego gains strength for the work of repression expected of it by erecting in itself the inhibitory function previously wielded by the father. The power to do so is thus to some extent borrowed from the father for this purpose. The super-ego thus proves itself to be ' the fruit of the Œdipus complex '. The tension between the claims of the super-ego and the actions of the ego is experienced in the form of a feeling of guilt. In Arthur's case we see this process in its first stages; we see the impression left by the early identification with

the father and can observe how the tension between the claims of the father, which still continue to make themselves felt, and the actual deeds of the child finds expression in a sense of guilt. We notice how the right of veto of the super-ego develops out of the admonitions and prohibitions of the father. The categorical imperative of the super-ego is here clearly visible in its nascent stages as it grows out of the father-complex ; the super-ego in its earliest beginnings also assumes distinct shape. When the child ascribes the sense of guilt to ' a feeling in yourself and the voice of someone else', he has regressively taken the right path : ' a feeling in yourself ' has in fact developed out of the after-effects of the criticizing, warning, prohibiting ' voice of someone else ', i.e. of the father (' what you had said first ').

It is of interest in this connection to compare the psychogenesis of the religious feeling of the masses with the development of the individual conscience by bringing the parental judgment-seat within the confines of the ego. ' God is at the same time moral law itself, but conceived of as a person ' (Kant, *Vorlesungen über philosophische Religionslehre*). We have learnt by means of analysis to understand the voices which play so distinct a part in the symptomatology of paranoid diseases. We know that people suffering from them hear voices speaking to them in the third person, incessantly observing and criticizing all they do and leave undone. According to Freud this critical faculty can be traced back to parental criticism, and the development of the conscience is reproduced in retrospect by the sufferers, who now again project the voices back to the outer world whence they came. It is a characteristic fact that the voices they hear talk about them in the third person ; it is supposed that this represents the memory they have retained of their attendants in infancy who observed and commented together on the child's movements. Their place is later taken by other people and eventually by the community (' public opinion '). Another clearly traceable element is the influence of the period in time at which this observing faculty within the ego developed out of the primary identification of the child with the father and established itself in the ego as part of the conscience. This must have been the time when the child still spoke of itself in the third person, but when its conscious mind already had a vague conception of the conflict existing between its own impulses and the repressive forces exercised upon it from outside.

The psycho-analytical explanation of the psychogenesis of the voices heard in cases of paranoia leads us back to the problems raised by the little boy. He wants to know whether ' the inner voice has anything to

do with your real voice '. What he means is whether the inner voice cannot express itself by means of the speaking voice. After some hesitation he comes to the conclusion that the inner voice cannot ' have anything to do ' with the real voice, i.e. that the censoring faculty only manifests itself in actual words ' when you talk about it '. The voices heard by paranoiacs furnish another example of just such an outward expression of the inner voice, which once actually took the form of real voices. Freud has shown us how we can trace the meaning of preconscious word-images right back to the super-ego, which had their origin in something heard by the conscious mind. These isolated word-images, representing something experienced and stored up in the memory, are often accessible to consciousness although the super-ego is withdrawn from the latter. We can observe how often people remember and like to quote proverbs, parallels and figures of speech used by their parents (' As my father used to say ').

The monologues which many people carry on with themselves are also partly recognizable as a materialization of the censoring or critical faculty in the ego, for the reason that such monologues frequently contain a more or less pronounced element of self-criticism, self-observation, warning and heart-searching. If we trace back regressively the earliest dawning of conscience and the part played by identification with the first love-objects, we can recognize in monologues of this kind snatches of past dialogues re-edited and revised. The rôle of intermediary played by preconscious word-images as memories would as a matter of fact appear to extend far beyond this and to stretch back into the beginnings of thought-processes in general. The importance of the parents in its development is evident. The following remarks made by Feuerbach on phylogenetic development apply in this connection : ' Thought is originally composed of two elements. It is only from the standpoint of a higher culture that man can duplicate himself so that in himself and by himself he can play the part of the other. Thus, thought and speech are to all old and perceptive peoples one and the same thing ; they only think in words and their thought is merely speech. Common people, i.e. people possessing no abstract culture, even nowadays cannot understand anything written unless they read *aloud*, that is, unless they say in words what they are reading. How right Hobbs is when he says that man's intelligence is derived from the ear '.[4] Many seemingly incomprehensible commands and

[4] *Das Wesen des Christentums*, Sämtliche Werke, Bd. VI, Stuttgart, 1903, S. 101.

prohibitions in the obsessional neurosis, many an absurd-seeming obsessive idea, is to be attributed to just such an utterance of the father or mother which has passed into and been utilized by the unconscious and can only be explained analytically in this connection. Freud has already shown that the cathexis of this content of the super-ego does not arise out of what is actually heard but out of the first object-cathexes of the 'Es'. The contents of the unconscious are various; they comprise warnings, prohibitions, commands, admonitions, but also conceptions and abstractions which have attained a special importance for the ego-ideal of the individual and of society. It remains to be observed that the respect and deep appreciation we have for certain moral conceptions is to be ascribed not to their actual value but to precisely such early unconscious identifications with and love for objects, and in particular to the unconscious after-effects of the love we felt in our earliest childhood for the persons who first made us acquainted with those moral conceptions. It can even be positively asserted that the tenacity of certain outworn moral ideas which have survived in us arises from the immortality of such early object-identifications.

Freud has brought us to understand that early conflicts between the ego and the object-cathexes of the 'Es' may be carried on in the form of conflicts between the ego and the super-ego. In Arthur's case we can already observe indications of the conflict between the ego and the super-ego which is now beginning to assume definite form and expresses itself by means of the 'inner voice'. The simplest and most general example of this conflict is provided by the antagonism between the instinctual demands of the ego and the repressive demands made by the objects of the 'Es'. Conflicts of this kind occur at a period when the ego appears to be at the mercy of its two oppressors. I have elsewhere related a little scene out of Arthur's life, when he was three years old, which shows the continuity of the opposition which made itself felt even at that time. The child had been naughty in the face of reprimands and had been punished by his mother. When he was scolded he said, sobbing: 'Boy wants to be good, but Boy *can't* be good'.

Arthur, tracing back the 'inner voice' to its source, declares it to be 'a feeling in yourself and the voice of someone else', but no later than the next day he gets nearer to the essence of the 'inner voice', and defines it in his awkward way as 'when you've done something and then feel frightened'. We can see that he is already trying to

understand the sense of guilt, the pangs of conscience. The example he gives by way of explanation is certainly all-important for him: the association of onanism with fear. Freud points out that behind the pangs of conscience lurks the unconscious continuation of the fear of castration. The fear of castration is the nucleus around which the conscience pangs later mature. This explains the fact that in analyses of the neuroses one often gets the impression that the feeling of guilt might actually be a measure of the fear of castration. It is as if the feeling of guilt had found adequate expression in the refusal of the penis to function and in the ideas connected with its refusal.

If we follow Arthur further in his utterances we see that by analogy he arrives at the conclusion that other people must have an inner voice too and, if they do not obey this representative of a former love, must feel afraid as he does. (The example he gives of his mother and her relation to his grandmother must be based on actual observation.)

The identification with the father, on which the constitution of the super-ego is mainly founded, can moreover be distinctly seen in the games that children play. Arthur tried later on to teach a dog we had various little tricks, and in his attempts at training liked to use terms of praise or blame, encouragement or admonition such as had been addressed to him. Even earlier than this, all kinds of indications of the introjection of the object in its association with the sense of guilt could be seen in the child's play. Once when he was not quite five years old he had been a little too lively in the kindergarten and as a punishment had been made to stand in a corner of the room. When we heard of it we often teased him about it and nicknamed him ' Arthur-stand-in-the-corner '. This annoyed him very much, and he protested vehemently against the designation. In the meantime we noticed that when he was playing he used the same name for imaginary children. It was as if he had projected his own qualities on to an outside object imagined in his play and was punishing it by calling it insulting names.[5] The unburdening of the feeling of guilt by means of such projection has been made clear to us by Freud.[6]

[5] The similarity of imaginative activity in play and in literary creation has so often been discussed from the standpoint of psycho-analysis that it will suffice here to point out the mechanism of projection in assisting in the unburdening of the sense of guilt. ' To write is to hold judgement on one's own ego ' (Ibsen).

[6] Freud: *Totem and Tabu.*

It was evident that the child when at play had identified himself with his father or the critical force which represented his father to him and thus for a time overcame the weaknesses and shortcomings of his ego. Another incident dates back to about the same time. Arthur had come back from school and was playing policeman in his nursery in the presence of his governess. He appeared to have before him a number of evildoers whom he was addressing. Thus, putting on a severe expression, he asked an imaginary criminal: 'What have you done'? and another: 'And what have you been doing'? and so on. Finally he turned to the last imaginary culprit with words which attracted the attention of his governess: 'And you, Arthur-stand-in-the-corner? Oh I know, you have stolen a pistol. You must be locked up'. The governess interrupted him at this point by crying in surprise: 'But Arthur, you didn't steal a pistol'! 'Oh yes, here it is!' said the little boy eagerly, taking out of his pocket a small tin pistol he had brought back in the morning from school.[7] This slight scene also enables us to study the working of those psychic forces which are all-important factors in the constitution of the super-ego. We have seen how the infantile ego later endeavours to put an end to its conflicts between the primal repressive forces coming from outside and its own impulses by uniting both under one control and making the ego subject to the super-ego. The fact of Arthur's playing the rôle of policeman—a typical representative of the powers that be—and inculpating himself, is illustrative of the origin of the super-ego in the introjection of the father. The transition-period from the identification with an object to the constitution of the censorship of the super-ego is to be clearly seen; the whole process, beginning with the stage already arrived at, is regressively reproduced in the child's play, under the influence of an actual concrete cause. Just as the policeman, represented by Arthur, is pitted against the ego, which appears in the game projected on to an imaginary object, so eventually will the super-ego stand in judgement on the ego. This psychic attitude adopted at so early an age, together with the surprisingly alert self-observation the results of which we can observe three years later, might lead us to fear that in time to come the super-ego will not treat the ego with much tolerance, and that in consequence tendency to neurotic illness is to be anticipated. The origin of the super-ego in the early object-

[7] Since this episode we have observed no more such tendencies in the child. His inquiry, however, whether thieves have two inner voices, points to the continued psychic influence of his past experience.

cathexes justifies Freud's assertion that the severity of the super-ego, which manifests itself either as conscience or as unconscious sense of guilt, depends on the degree of intensity of the Œdipus complex and on the manner and period of its repression.

It is clear that the play scene described above anticipates the punishment dreaded by the child and that it is inspired by the feeling of guilt, which is still preconscious in character, and has the same purpose as what in race-psychology would be termed magic. Side by side with this, the tendency to atonement and self-punishment are distinctly discernible in projection. The child plays the police-court scene in order to diminish its terrors; at the same time the game satisfies his desire for self-punishment. The strongest motives revealed by the game are certainly just those which originated in object-identification; if the sense of guilt corresponds to the fear of a loss of love, then the confession which underlies the game is intended to ward off or counteract this loss. The effect which the game had undoubtedly allows us to draw a conclusion as to the motives behind it: the game thus becomes a substitute for confession, and the confession does then actually follow. This is the starting-point for a train of thought which brings us back to the province of psycho-analysis: psycho-analysis may be defined by describing its characteristic process as the tracing back of the conflicts between super-ego and ego to their source, i.e. to early conflicts between the ego and the object-cathexes of the 'Es'. The reduction of these struggles enacted on a higher plane back to the difficulties encountered in mastering the Œdipus complex is followed by a solution of the conflicts on the old battle-ground by means of the transference. We realize that the mental forces which analysis calls to its assistance in fact derive their strength from the continued operation of the early object-cathexes of the 'Es'. A retrogressive reproduction of the psychogenesis of the super-ego is clearly visible in analysis; as the analyst gradually and involuntarily takes the place of the super-ego in the mind of the patient, the severity of the super-ego automatically relaxes in the process.

If we thus learn to characterize psycho-analysis as a method of overcoming the pangs of conscience arising out of the Œdipus complex, we perceive that the impulses aroused in the patient during analysis on the basis of the transference are to be ascribed to a recrudescence of the forces formerly engaged in the unsuccessful struggle for supremacy. The child, when he experiences the anxious tension of the sense of guilt, will naturally at first be inclined to overcome the tension by pouring out

his troubles to his parents and looking to them for help. It is characteristic of these infantile conflicts and of the nature of the unconscious mental processes they involve that the channel provided by nature proves impassable, becomes as it were blocked, and is only opened up and put in proper working order by the process of transference in psycho-analysis. It is, moreover, comprehensible that the sense of guilt, which was acquired with the father-complex, should escape in the transference on to a father-substitute. It remains further to examine the causes underlying the extraordinary depth and tenacity of the mental effects of the re-conversion of the ' inner voice ' into ' that of someone else '—to use Arthur's phrase.

In connection with the subject now under discussion we may say that psycho-analysis is the latest scientific medium to array itself on the side of the important efforts that have been put forward during the history of humanity to subjugate the sense of guilt, both in its primary stage and later when it has been strengthened by secular repression from outside. What the propitiation of demons in the animistic and confession in the religious period have in the past striven for with primitive weapons, psycho-analysis has achieved by the aid of science.

ON THE GENESIS AND DYNAMICS OF INVENTOR'S DELUSION [1]

BY

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The nucleus of the paranoidal system of the shoemaker of Görlitz, Jakob Böhme, is the *centrum naturæ* or Nature's wheel, composed of seven djins inhabiting springs of water or the sap of vegetation, and acting in and upon the cosmos; this represents a projection of the subject's mental processes into creation with unmistakably sexual symbolism. Of three of these djins of sap, Mercurius, Sal and Sulphur, which the mystic took over from the natural philosophy of Paracelsus, we interpreted on a previous [2] occasion the first, Mercurius (i.e. quicksilver) as an image of mobile, living nature produced by the hard spike; the second, Sal, as sharp sexual desire, and the third, Sulphur, as woman's fear of the raging and the breaking of the spike.

The explanations of a paranoiac inventor, König, treated in Königsfelden, again drew our attention to this significance of mercury. All his constructions, which he described as 'perpetueno mobilletes', as self-driven machines for power-development and weight-regulation, mostly consisting of two equal parts coupled together, were remarkable for the fact that their driving force was supplied by spherical, paired weights. These weights contained hollow spaces or were connected with others of a tubular form. Within them was very fusible lead or mercury. The ready interpretation that this was a symbolic representation of the testes, with the sperm, or *nature*, as he called it, flowing out of them, was, however, insufficient in the case of this man completely to explain the evolution of his engines. As his first and most important invention he described a velocipede which was worked solely by the weight of the rider without a treadle mechanism. Now it happened that owing to an accident in his boyhood the patient had a shortened and atrophied leg. His crippled condition prompted the desire to compensate for his imperfect powers of locomotion by means of mar-

[1] Paper read before the VII International Psycho-Analytical Congress in Berlin, September 27, 1922.

[2] Kielholz, *Jakob Böhme* (Schriften zur angewandten Seelenkunde, Heft XVII), S. 23.

vellous appliances ; it also prevented a natural approach to the opposite sex and thus reinforced the homosexual component of his libido. Impressions of a sea voyage to America, whither he had been sent as a young man and during which obviously the first major introversion took place, and delusional experiences during long-continued detention, during which the warders were supposed to have caused blood-congestions in him with an illuminating apparatus so that his ' nature ' should flow, all found clear expression in various parts of his inventions. In short, his whole life-history was reflected in them. He wanted to make machines that would overcome his disablement, with which he could safely travel over land and water and through the air and by which his atrophied sexual potency would be increased a thousandfold and remain eternally active. In a second patient, Birkler, our attention was drawn to a further important component of inventor's delusion, which is hardly ever entirely absent, namely, the anal-erotic one. When forty-eight years old this man served a term of imprisonment for a theft of scaffolding-boards, of which he had stored a great number in his room in order to erect a running-crane constructed by him. Twelve years later the same delinquency brought about his permanent detention. His obstinacy, his mania for collecting, which was concentrated upon refuse and rubbish, his miserliness, his pedantic fault-finding and his hypochondria all showed him to be a perfect paradigm of an anal-erotic who, in consequence of great hereditary handicaps from both parents and owing also to unfavourable influences during his childhood, had become strongly introverted and finally schizophrenic. The first medical opinion of the case commented especially on the indications of feeble-mindedness, as shown in the man's inventions, which were reminiscent of infantile productions, whereas to-day we should consider these activities as a direct regression to such infantile forms of plays. All his apparatuses, which he wanted to patent and produce for the benefit of humanity, gain organic coherence when regarded as symbols and projections of his anal erotism—thus the running-crane, by means of which he proposed to empty sacks full of scrap-leather at one go without himself stirring from his position. It is unnecessary to indicate with greater precision why he next devoted his interest to a letter-file with unperforated paper, or in what place the floor-and-wall-cleaning machine which was to be the size of a chair, and the mechanic boot-polisher which could be worked by hand by means of a lever, were in all probability first thought of. His servants observed that he always spent at least half-an-hour in the w.c., which ought to

convince even a sceptic, as should also a dream remembered with great vividness from childhood days, in which his father, now dead, came towards him in a threatening attitude as he was going to the closet. And finally his epoch-making invention ten years before the Great War, whereby he proposed to protect his country against its enemies by means of bombs filled with poison gas, fits admirably into the series of his productions.

A third patient, Louise B., a milliner, began the series of her inventions, all of which she drew upon small, insignificant-looking scraps of paper, with models bearing upon defæcation. Thus her first invention, thought out during sleepless nights, concerned a non-odorous chamber with a lid. Then she constructed a pair of reform knickers with a flap across the perineum for dirty patients. Apart from this the patient, who up to her climacteric had had to forego any actual realization of her erotic desires, regressed in her psychosis to infantile phantasies and play, occurring at first in dreams, and then taking shape in the form of apparently harmless improvements and inventions of articles of common use. Their main object was the *membrum virile* in manifold variations, the penis which had been so sorely missed and to which were attached memories from earliest youth, charged with envy and fear. This phallic symbolism broke out after the death of a favourite elder brother who died as a catatonic idiot in the same asylum during her detention there. She, a pious Catholic, demanded that the physicians should have the corpse exhumed and preserved according to a special method. By means of a paint-brush the body was to be painted over with a strongly corrosive liquid, a kind of calcium chloride, ferric sulphate and hydrochloric acid, to be prepared by a chemist. This process, which she termed carbonization, she described with a curiously lascivious smile. The corpse was also to be given an enema with the same liquid in order to prevent decomposition from within. Once she drew a spur pointed in front, which was to be made of reddish-pink cement, about the size of a man and somewhat arched in the middle. This was to be fixed in the bed of a river in order to deflect tree trunks and similar objects washed down during floods so as to prevent the bed of the river from being disturbed. She dreamed that she had slid down over such a spur in a dangerous and unpleasantly-pleasant manner so that afterwards her hair was untidy and she had a shivering fit. Down below had stood a well-behaved and simply-dressed woman in an apron who received her with the words: 'How did you come down there?—that isn't a proper

way'. Afterwards we endeavoured to obtain associations from the patient in order better to interpret the dream; the schizophrenic blockings which appeared, however, prevented any production of further material. Besides incest with the father the process represented in the dream may conceal a phantasy of re-birth whereby the woman in the apron makes critical remarks in her capacity as midwife.

In a fourth inventress, Lina Maler, the connections only assumed in the previous case were drastically realized.[3] A girl with bad hereditary disposition and brought up in an environment of oppressive sectarianism developed a neurosis upon suddenly cutting short a long-continued love-affair. The regression to incestuous love led to sexual relations with a brother, resulting in the birth of a child, and to the elaboration of a delusional religious system in order to justify herself in her conflict with the existing moral code. Her invention, of which later on she had a model built, consisted of a bamboo-frame of the shape of a grenade, hung with curtains and intended to replace pram, toddling frame and cradle. By means of cords converging towards the apex of the framework, which could be tightened through three rings, the child's bed, which was otherwise in the middle, could be elevated. By this means the toddling frame, which was placed in the lower part of the wickerwork, became disengaged. The frame is of plaited network and is provided at its bottom with a vessel for receiving urine and stools. It is to protect the children against falling out. The idea of this invention had come to her while staying with a married sister to recover from her nervous disorder, when she was left in charge of her children. The various parts of it, however, she said had been revealed to her in dreams, i.e. by God.

Her invention was more than anything else a symbolic expression of her delusional system of religion; it would be simplifying things too much, however, to look upon the whole thing merely as a phallus. Undoubtedly it and its functions supplied the basic idea. In her explanations of it she passed from the male member to Satan, the tempter, then to her brother Jakob who was *her* tempter, and with that to her marriage, detested of man yet willed by God; then her invention also stood for Noah's ark containing the whole of creation, up above the third heaven, and underneath it the three terrestrial worlds; it also signifies marriage between the hard male (the bamboo

[3] The case is described in detail in Dr. A. Wedekind's 'Kasuistik der psychischen Infektionen', *Journal für Psychologie und Neurologie*, Bd. XXII und XXIII, 1917.

rods) and the soft female (the child's bed). The apex with its three rings reminded her of the chief clerk who was at the head of the business in which she had previously been employed and who had first called forth her love only to deny her later on as King Judah denied Tamar. Since the apparatus contained in a condensed form her main experiences, so much affect was concentrated upon it that she believed herself enabled by it to release Satan, to put an end to the conflict between him and God, and thus to create perfect peace.

This apparatus, which was called a child balloon by its inventress, reminded me of a humorous present given me by a patient of the name of Bauer shortly before leaving our institute in an improved state of health. She had made it herself out of a fused electric bulb which with some knitting she turned into a balloon. This she decorated with pennons and armorial bearings and manned with a dainty little bearded man carrying a money-bag under each arm. At the bottom of the balloon were also several little sand-bags as ballast. Questioned as to the meaning of this present of a balloon, she said it had been her idea and invention. The aeronaut was supposed to represent her late dearly-beloved husband, just as she remembered him from the last time they lived together, with his little black moustache and goatee beard. The latter he had worn to please her, because as a family-man she liked him with it and because her late beloved father had also worn one. While engaged upon making the balloon the thought once occurred to her how nice it would be if her late dear husband would really take her in a real airship away to some other country so that she need not go back to her hated mother-in-law in her bewitched hut. The two bags of money she had put under his arm because she told herself that aviators probably did not fly about without any, so as to be provided with it when they landed.

In this way she clearly and prettily expressed the significance of her present as a symbolic fulfilment of the wish to fly from rough reality and to begin a fresh and beautiful life with her husband. When we consider the significance of flying-dreams we need not lay further stress on the sexual symbolism of the toy. Honeymoon trips in airships have probably not without reason so quickly become the fashion !

In his latest treatise on the compulsion of symbolization [4] Groddeck mentions electric bulbs as phallic symbols. Now the patient imagines herself in the ascending balloon made out of the lamp. The two bags

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[4] *Imago*, Jahrgang VII, S. 76.

of money which her late dear husband carries under his arms, and with which they must of course be provided in a foreign country, are to be interpreted as symbolic representation of the male semen and its twofold receptacle. The story of Danae locked up in her tower and delighted by Zeus, the father of the gods, with a rain of gold readily comes to one's mind, especially if we consider that the little man with his beard was expressly mentioned by the inventor as reminding her of her father. We have heard that she insisted on her husband wearing his beard in the same fashion as her father had done, and we see from this that she had married a father-imago and that she must have been strongly attached to her progenitor. Further, Frau Bauer pointed out that the other bags in the balloon were sand-ballast. This is possibly evidence of the anal-erotic component, which is never altogether wanting in the character of the housewife. She was described as being very particular, and her psychosis broke out for the first time when her lodgings were contaminated physically and morally by drunken chimney-sweeps. During her illness she was always full of hostility against her husband, who as the driver of a railway-engine also practised a dirty trade, and only immediately after his death did her condition begin to improve.

In the inventor Messer the passion for machines dated back to his earliest childhood, during which he amused himself by taking the clock-work of old Schwarzwald clocks to pieces. From the analysis of similar play in children we know that behind it there lies sexual curiosity about the structure of the human body, especially that of the mother. His earliest recollection is a pleasurable one of the warm baths in which he used to be placed by his mother when he had soiled himself with his excreta. His first invention, and the only one patented, is a hydraulic ram, the principle of it being a funnel moved obliquely up and down in the water through which the fluid rises in the form of a jet. His mother probably gave him such a funnel in his bath to while away the time. To this is to be added playing with his own genitals, also producing jets. This linked up later with projects of gigantic ships and railways bridging the sea. It is certain that a pilgrimage across the sea to the Holy Sepulchre undertaken later in life by the man was likewise in part determined by these reminiscences. His love-affairs, generally with young girls, remained remarkably platonic. We are certainly dealing with a mother-imago in the case of one mistress, a woman with several illegitimate boys, divorced from her husband; he promised her that he would surpass her late husband in point of

potency and also made the curious request to be permitted to suck at her breasts as he remembered having done with pleasure at his mother's. According to his assertion she was the only woman with whom he had ever had sexual intercourse. The affair was thus an incest; and the curious death which he planned for himself and with which he terrified those around him, namely, to detonate a charge of dynamite in his mouth, may be considered in the light of a self-punishment, i.e. a castration displaced from below upwards. A murderous assault committed by him on the night-watchman of a factory whom he robbed of the key to the safe may be interpreted as derived from the Œdipus complex. His inventor's delusion broke out while he was serving a sentence of twelve years' imprisonment for this crime. He fell in love with a peasant girl whom he observed close by through the window of his cell, and felt a *warm current* flow from his heart to his head and a heavenly voice told him he had the softest heart in the world, as soft as a flow of milk. Thereupon he invented apparatuses for steam-heating without fire, with special electric *currents* giving light as well as *warmth,* in which by the electric current the mercury in the tubes was heated and expanded, while the *air current* of a ventilator cooled it again and caused it to drop, thus producing a *perpetuum mobile.* In this case, too, one sees how closely the phantasy of invention is connected with the whole delusional system having its roots in the sexual. Messer's invention of a spherical one-wheeled velocipede with a boy or man sitting inside it, and able to move it by motions of his trunk or by his weight, occupies a place apart, inasmuch as not the paternal genitals but the uterus with its mobile contents probably supplied the starting-point of the idea in this case. The boy, who evidently guessed the origin of the numerous brothers and sisters that came after him, and were his fortunate and envied rivals at the maternal source of milk, wished himself back in that place of desireless beatitude when he was a prisoner.

Finally, the last inventor, Moor, designed a cylindrical *perpetuum mobile* consisting of six cylinders arranged in two pairs which were supposed to be pressed against each other and rotated by steel springs. For extra power, moreover, there was an arrangement for compressed air at the base consisting of two spherical bombs. In the very confused account there is further to be noted that the apparatus may be fixed to any bicycle (wheel) and also to any velocipede since it will work in any position, and that the mechanism consists of so-called power-polypi connected together in a system of orbits. In this system innumerable

wedges, levers and inclined planes are also utilized besides cylinders, wheel-and-axles and screws ; the former had not been used in previously constructed machines. In the system of levers the path of power transmission was a wavy line. Every receiver of power was also a furnisher of power. All these lines of force also run in the opposite direction because obviously two neighbouring parts in engagement revolve like oars. The fundamental idea for finding the moment of inertia for the orbit lay in the squaring of the circle discovered by him, a problem the solution of which had hitherto been sought in vain, etc. He declared that in his thoughts he had seen a cart-wheel suspended from his rigidly outstretched arm, and the idea had come to him then that a lever such as his stiff arm ought to act upon every point of the wheel so that it remained permanently in motion. It is hardly to be doubted that the rigidly extended arm, the fundamental idea of the invention, is a displacement upward.

Aged and impotent before his time owing to excesses of all kinds, and not the least of them *in venere*, the man looked to his cylindrical *perpetuum mobile*, composed of six cylinders and continuously supplying power, to replace his vanished potency. The two bombs with compressed air at the bottom of the apparatus remind us of König's spherical weights yielding power on the one hand, and of Birkler's poison-gas bombs on the other hand. The anal-erotic component is thus not wanting in this instance either. That the interest in geometrical problems such as squaring the circle is fed from sexual sources has been repeatedly pointed out in psycho-analytical literature.

Comparing the seven cases of our inventors as we have sketched them in brief outline, the second of them, Birkler, occupies a place somewhat apart from the others with his pronouncedly anal-erotic character, which also supplies the explanation of his inventions. A strong interest in excreta is however not absent in the others. Louise B. begins the series of her suggested improvements with a non-odorous night-stool and a pair of reform drawers for uncleanly patients ; Lina Maler declares that the vessel for the reception of urine and fæces is an important, in fact the most important, point about her child-balloon ; Frau Bauer separates her bags of ballast into those containing money and those containing sand ; Moor has bombs with compressed air at the base of his apparatus.

In one case only, the one-wheeled velocipede of Messer, the interpretation leads us to the maternal uterus as the starting-point of the construction.

For the rest we have to deal with machines which are to be considered chiefly as representations of the *male* genitals. While with König it is mainly the testes which in the ubiquitous weights supply power to his machines, Messer's *perpetuum* with tubes of mercury and Moor's joined cylinders are as surely a symbolic representation of the *membrum virile* as are Louise B.'s spur in the bed of a river, Lina Maler's child-balloon of more than man's size and Mrs. Bauer's balloon made of an electric lamp. If from the size of these structures we draw the conclusion that it is the penis of the father which has excited and occupied the phantasy, we are fully justified in doing so by the incestuous attachment clearly revealed in these patients. Considering further that Louise B. occupied herself with improvements in elevators, that in Lina Maler's child-balloon there was a kind of elevator for the children, that König imagined an electric elevator in the hollow space of his prison wall, and that Mrs. Bauer fancied herself rising up with the mannikin in the balloon, then this common mechanism is reminiscent of the so-called spermatozoon dreams reported by Silberer, [5] which may be compared with the views held in primitive times concerning the nature of semen, supposing it to consist of tiny human beings that ascend in the erect member. He regards the chief significance of these phantasies of the paternal body as the wish to be rid of present life, i.e. to be back again in that period where life in its present form did not yet exist.

All inventive activity, including the so-called normal kind, tends towards the improvement and renewal in some degree, however slight, of existing conditions of life. The mechanisms which we observed in our deluded patients undoubtedly apply also to successful inventors who are not paranoiacs. As an example we need only think of the shape of Zeppelin's rigid and Parseval's semi-rigid dirigibles. These more fortunate colleagues of our schizophrenics are distinguished from the latter mainly because they succeeded in realizing their ideas.

As in the mature fœtus the connection with the mother is reduced merely to the umbilical cord, which finally becomes superfluous when full maturity is reached, so in these *successful* inventions an intimate connection with the ultimate complex of ideas in their creators can in the end no longer be demonstrated ; whereas we can still do so with ease in the case of the immature fruits of our disordered, paranoiac brains.

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[5] *Jahrbuch für psychoanalytische Forschungen,* Bd. IV, S. 141.

In these 'fœti' the whole past with its main events is often distinctly reflected.

It is surely no accident that the only two of our inventors who were able to realize their phantasies, namely Lina Maler and Rosa Bauer, also regained complete union with the realities of life. Messer tried to obtain it by a different method, namely by resolutely calling all his inventions 'junk', i.e. by reducing them to what they were originally, figments of the brain.

I am of opinion that from this we may deduce for sane and neurotic invention-mongers also the therapeutic rule that there are two ways of dealing with these tendencies in reality: the active and vigorous one of realization and the passive, often the only possible one, of renunciation. It will be the psychagogue's affair to estimate from diathesis and condition of strength the chances of one or the other.

We have seen that the majority of our inventors have come in conflict with the penal code and suffered short or long periods of detention. The inventor's delusion of one of them broke out during this period, while in the others the impulse to realize the inventions led to fraudulent and thievish delinquencies with consequent imprisonment. Solitude and the imposition of silence forced the former to delve into the depths of his own ego and there to infuse new life into boyhood-dreams that had apparently been buried long ago; in the latter so many events of earliest childhood were assimilated to the dreams and so much affect was concentrated on them that they gave rise to delusional phantasies before which reality and its demands paled and was neglected.

The similarity of our inventors in this respect with other despisers of reality, with mystics, leads us back to the starting-point of our theme, to Böhme's *centrum naturæ* or Nature's wheel that eternally revolves under the continual agency of the seven djins of sap and thus maintains the whole cosmos in motion. Is this not also a *perpetuum mobile*, based like those of our seven paranoiacs upon sexual symbolism? If we would draw a distinction between the two types it is that the inventor who is in the main active desires to *create* that which the more passive mystic is content merely to visualize the genitals of his: procreators in omnipotent activity.

To summarize:

The productions of schizophrenic inventors prove to be part of their system of delusion and like it are based upon unresolved psychosexual conflicts. They can be analysed as regressions to infantile

theories of procreation and birth which, according to Freud,[6] are formed at a time when the central problem is still unrepressed. Accordingly, incestuous attachments are often pronounced. They are chiefly concerned with the form and function of the paternal genitals. Certain details reveal increased anal-erotic interests.

The inventions are symbolically related to those events in the whole life of the inventor that are charged with affect. To this is due their hypervalent significance for him and his strong impulse towards their realization, one that does not even stop short of criminal acts.

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[6] *Über Psychoanalyse*, Fünf Vorlesungen, Vierte Auflage, S 52.

LETTERS OF THE ALPHABET IN PSYCHO-ANALYTIC FORMATIONS

BY

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Much has been written about the psycho-analytic significance of numbers, but much less, so far as I can determine, about letters of the alphabet as they occur in the dreams, symptoms, and free associations of neurotic patients. Some examples taken from patients seen within a single year will illustrate a few of the innumerable possibilities.

The Letter 'I'

Case 1. Every analyst must have been struck with the frequent interpolation of the letter 'I' into the product of free association material, usually referring to the patient. One of the prettiest manifestations of this that I have seen was in a high-school girl of seventeen who was under treatment for a typical hysteria of short duration. Her symptoms centred about the infantile birth-theories, conversions having been stimulated by certain recent eroticisms. This is mentioned only that a better understanding of the situation may be grasped. In discussing her guilty phantasies one morning she gave me a memorandum upon which had been written several topic words; one of them was the word SHIEK. When asked about this, she said, 'Oh, yes, you know that moving picture that was here; well, I saw the movie. The book is worse than the movie. I didn't read the book, but I know all about it'.[1]

'Well', she went on, 'I've had day-dreams about that. I've fancied that I was that woman and went through with the whole thing.'

'But', I asked her, 'does this spell sheik?'

'No', she said, 'no, it doesn't, does it? S-H-E-I-K spells sheik. I misspelled it.'

[1] The story is actually that of an Englishwoman who was abducted and raped by a sheik with whom she eventually falls in love, only to discover that he is after all a nobleman in disguise. Aside from the fact that it is a well-known Beauty and the Beast story, somewhat modified in a particular erotic direction, one must consider that there had been much Press publicity about its awfulness; it had been excluded from the public library, preached against in the pulpit, etc., thus greatly enhancing its erotic potentialities.

' Why ? '

' I guess I wanted it to be " I " (shIek) instead of " SHE " (SHEik) ' (i.e. ' I ' wanted to replace ' SHE ').

Case 2. Another characteristic example of the significance of the letter ' I ' concerned a male patient of twenty-eight, of unusual intelligence, who during my winter vacation wrote me a letter listing some of his free associations and discussing certain features of his case in general. He was just beginning to realize that most of his symptom-formations centred around a strong homosexual trend. In the course of this letter he told of certain reflections about Beethoven and the Moonlight Sonata, the fancy of fairies on the lawn, from which he went on about ' blind—light—moonlight—stars—universe—why am I here ? ' Wherever the word ' fairy ' was used the ' i ' was omitted ; it was spelled ' fary '.

It was easy to elicit the fact that, by omitting this ' i ', he was, so to speak, leaving himself out of it ; that is, out of the accusation of being a ' fairy ', a well-known vulgar expression for a homosexual man.

This same elision showed up many times in his case, although few of them lend themselves to simple exposition. One other does, however. It has been mentioned that he was markedly homosexual ; it need scarcely be added that his homosexuality was during a considerable part of the analysis directed toward the analyst. He was constantly interchanging the letters ' I ' and ' U '. Thus *anise* was frequently associated with *anus*, that is to say, the ' I ' and ' U ' were interchanged.

The Letter ' U '

The letter ' U ' might be supposed to figure prominently in such relations, and it was exceedingly common in this case. A long list of such words as universe, unity, unus, unitarian, were frequently produced, probably referring to the analyst. He did, however, have another alignment, to which we may lead up to by mentioning another curious trick in which he would substitute double U (= W) where possible, and thus develop, e.g. AWL out of ALL. In this connection he would develop UNUS (a word containing double U) into ONE and ALL IN ONE, = AWL IN ONE (the symbolic significance of which does not need to be made clearer !).

The Letter ' Z '

Case 3. I have just described the use of the letter ' U ' to indicate the analyst. In a partial analysis which I myself underwent the letter ' Z ' replaced the ' U ', out of a characteristic deference to the analyst,

who, although he spoke excellent English, spoke even better German, and with whom I had frequently conversed in German. The letter ' Z ' kept insinuating itself into my consciousness in a way which I shall never forget, a sort of blazoned emblem for which I could find no meaning. I suddenly found myself unable to think of any words which began with a ' Z ', and, moreover, I could not think of certain words which I wanted in other connections which began with a ' Z ', or a ' Z ' sound. The ' Z ', of course, equals *Sie*, the German for ' You ' (i.e. the analyst).

The Letter ' B '

Case 4. By all means the most illuminating illustration of the letter mechanism in my practice occurred in a very intelligent patient engaged in literary work.

In the course of his free associations one day he was trying to recall a name, and remarked, ' I've always had such difficulty in remembering names which begin with the letter " B ". Words beginning with a small " b " do not so easily escape me '. At that time he was unable to give any explanation of this phenomenon, and the immediate free associations were not particularly helpful. The problem gradually unfolded itself, however, but it is quite characteristic that the most clearly determining factors were not recognized by the patient until long after the more simple factors, and long after the explanation was all very obvious to the analyst.

Consciously introspecting, the patient was able to find some fifteen or twenty ' B ' associations which would in some measure explain the memory lapse. Some of them I will cite. There was a family physician who was called Doctor Bee. ' I can easily understand why I should want to forget his name, for my childhood impressions of his office are ghastly. Here it was that I went to have my foot lanced, my teeth pulled, and God knows what other torments '.

Bananas, Bone, and Bayonet were some of the clearest phallic symbols, the painfulness of which may be understood from the fact that the patient's presenting symptom was impotence, and his chief struggle was with his homosexual trends. Of Banana it might be said that there is a current popular song, the theme of which is that an Italian, who does not speak English well, but desires to please his customers, refuses them in this way, ' Yes, we have no bananas '. Any psycho-analyst will recognize the ambivalency and understand its significance. Concerning ' Bayonet ' my patient wrote: ' It has a sharp, cutting edge, and I have always had a most terrible fear of

having a sharp-edged instrument enter my flesh '. This likewise needs no explanation.

' B ' was also the first letter of the town in which lived a boyhood sweetheart, whom he lost, and ' B ' was the first letter of the name of another girl whom he lost, and the first letter of his wife's name. ' B ' is the first letter of Banker, which is his much-hated father's profession, and Ball is associated with his hated brother for a similar reason (ball playing). Bigot, Blood, Burial, Body, Bastard, Brother, and numerous proper names beginning with ' B ' were others in this list. But all of this preconscious material pales in significance as compared with the unconscious theme, which may be summarized something as follows :

The great ogre of his childhood was the Bugger-man. (He sometimes spells this bogger-man, sometimes bogey-man.) The terrible fears of this hypothetical creature were reproduced in an abreaction with many associations. One was of being put by his father in a dark place under the stairs of a public building, in a room where a body was said to have been autopsied, etc. The bugger-man was the token used to frighten him into good behaviour. It was related in dreams to negroes, to buggies, to buckets, etc. *It was identified over and over again as unquestionably a representation of his father.*

The psycho-analytic theme went on from this to the various aspects of anal eroticism. This is suggested by bugger, which is well-known ' American ' for intercourse by rectum, derived from buggery (a recognized legal and medical term). Many dreams of guts and excrement followed, and it became apparent that there was, on the one hand, a desire to emulate the father and ' bugger ' the mother, and on the other hand, by identifying himself with the mother, to be similarly treated by the father.

Finally, the letter ' B ' is related by its form to the mother's breasts (if the letter is turned on the right side) and to the buttocks (if turned on the left side). (The idea of right and left sides as indicating right and wrong procedures is familiar in psycho-analysis.) The patient's difficultly-managed homosexuality and Œdipus inclinations are shown prettily by his aversion for the letter ' B '. In fact, this problem of or represents his whole unconscious conflict in a nutshell : the antagonistic trends of mother fixation (breasts) with father destruction and, on the other hand, mother identification with father submission (buttocks, homosexuality).

SHORTER COMMUNICATIONS

THREE PSYCHO-ANALYTIC NOTES

I

A professor visited me during a very busy season, and although I tried to be hospitable, my time was so encroached upon that I gave him rather scant attention. In a kindly letter received a few days later, he wrote (in typewriting) :

' I certainly thank you for *any courtesies* you showed me while I was in Topeka. I enjoyed especially the luncheon Saturday noon.'

He had amended this in ink to read ' the m–any courtesies, etc.', but, of course, the real truth had been written first !

II

A psychoneurotic patient of ours (stenographer) who has syphiliphobia and spells of intense irritability, was copying a railroad case in which a syphilitic conductor betrayed his incipient paresis by great irritability. The stenographer in two places wrote ' Me. A.' instead of ' Mr. A.'—doubly identifying herself with the man whose *irritability* was of *syphilitic* origin.

III

The following was one of several letters written on small pieces of scratch paper found hidden in the room of a nurse. She was a rather attractive young woman of about twenty, with a very impetuous and expressive manner, who was dismissed from the hospital by the superintendent because of repeated complaints that she was ' vamping ' male patients in the hospital. Whether or not this vamping was conscious and deliberate was not decided, but it was probably partly so. On the other hand, she was probably quite unaware of the interpretation of much of her conduct which to everyone else was obvious. She, of course, considered her discharge a gross injustice.

In reference to the letter, it should perhaps be stated that the girl has no husband, no child, and so far as known, not any betrothed, and her own name is not Ruth.

' My own dearest husband :

' I have neglected to write to you. You are a darling and I love you so much.

' I am expecting you in about three weeks, dear, for then we will

have Junior with us. Mother is giving me the best of care and I walk miles every day.

'I know our boy will be strong and healthy, and I want him like his Daddie, my dearest lover. I am always waiting for you, Sweetheart. It seems like years since I left, but it will only be a few more days until I can go to your arms and your lips and we'll love our baby together.

'Your letter, with so much encouragement in it, was such a help. I have no fear for what I'll have to go through with. I'm happy because I know my Daddie will be with me soon.

'Write to me soon. Love and kisses.

'Your wife,

'Ruth.'

Karl A. Menninger, Topeka, Kansas.

THE CASTRATION COMPLEX IN A CHILD

A patient who had had a few months' analysis wrote down for me the following conversation which she had with her little boy, aged three years and ten months. The child has an older brother and younger sister. (It will be seen that, though anxious to do the best thing, the mother's attitude was influenced by her own complexes.)

C. had just had his bath and was sitting on the chamber. He calls his penis his 'neenee'.

C.: 'I am going to break my neenee right off.'

Mother: 'I shouldn't do that; that's what makes you a little boy.'

C.: 'I will get a knife and cut it right off.'

Mother: 'Don't do that, because that's the difference between a boy and girl. Mary (the baby sister) hasn't got one.'

C.: 'Have you got a neenee?'

Mother: 'No, because I am a girl, a lady.'

C.: 'Has Tony (the elder brother)?'

Mother: 'Yes.'

C.: 'Has Daddy?'

Mother: 'Yes.'

C.: 'How big?'

The mother showed him about the size.

C.: 'No, no! It's bigger than that! Daddy's neenee is as big as that.' He pointed to a cupboard in which shoes were kept.

Again :

C. : ' Has Daddy got a big neenee ? '

The mother said ' Yes ', and showed him the size again.

C. : ' Shall I have a big neenee when I am a big boy ? '

Mother : ' Yes.'

C. : ' What is it for ? '

Mother : ' When you are a man it will help you to make a baby.'

C. : ' How ? '

The mother explained the man's part in sexual intercourse and said that then the woman would have a little baby.

C. : ' Out of her seat ? '

The mother explained that fæces and babies come from different openings and that when he was a man he would make the baby in the woman and it would come out of her.

C. : ' And does it go in again ? '

The mother said ' No ', and explained what the father had done to her and how that had made *C.*, and he had come out of her.

C. : ' And did you come out of Daddy ? '

Mother : ' No, I came out of my mother.'

C. : ' Does it come right out, right out of here ? ' pointing to his toes.

Mother : ' No, another hole somewhere else.'

C. : ' Now tell me all about it all over again.'

Joan Riviere, London.

AN INTERESTING DREAM

In *Conflict and Dream*, by the late W. H. R. Rivers, a case is related in which a series of associations was started by a name casually noticed in a medical journal. I believe that a somewhat similar process is illustrated by the following instance.

A dream was brought to me for interpretation. The patient was a fellow-doctor, whom I have known for many years. The dream was to the effect that he was in medical practice in the Falkland Islands. He was very vague as to the geographical situation and the character of these islands, knew no one living there, and had never thought of going there or, indeed, anywhere abroad.

He was in the habit, as many of us are, of reading the announcements of vacant medical appointments set out weekly in the *Lancet*,

although without any idea of changing his present line of work. Looking up my copies of the *Lancet*, we found that a medical vacancy in the Falkland Islands had been announced some weeks before the dream. This announcement, like the example given by Rivers, had been near the top of a page, a position in which it was, of course, very likely to attract attention. The vacant appointment was, however, quite a junior one, and was in no way attractive, either professionally or financially. The patient had never the least intention of applying for it. But one condition of the appointment, a condition upon which stress was laid, was that applicants must be single men. Now the patient is married. Inquiry elicited the fact that, on the day before the dream occurred, things had not gone quite smoothly between him and his wife, who were, normally, a deeply attached couple. The dream was, obviously, a beautiful instance of a disguised wish-fulfilment. The patient, as he admitted, had the wish that he was unmarried. He had recognized the impropriety of this wish, and had repressed it. And the wish had obtained admission into consciousness in the disguised form.

M. Hamblin Smith, Birmingham.

A CORRECT INTERPRETATION BY A NON-ANALYST

A patient who, for many years, had been expiating the death of his father by means of a severe neurosis, related the following incident connected with the demise of that parent.

His parents were chatting together, when, suddenly, the father gasped and swooned. The mother rushed into the next room where the patient was sleeping, aroused him, pulled him to his feet, and cried ' Jake, father is dying ! Run for a doctor ! ' Whereupon the patient seemed dazed and confused and stood as though rooted to the spot. Only after the mother had frantically repeated the urgent request did he execute it, but in vain.

A few days after the funeral the mother remarked : ' Jake, when I asked you to get help for father you acted *as if* you did not want to go '. Years later, in the patient's analysis, it was clearly proven that the mother's instinctive interpretation of her son's conduct was correct. Interestingly enough, the patient had been vaguely troubled for many years by his mother's remark, without being able to account for its strange effect upon him.

Monroe A. Meyer, New York.

ABSTRACTS

General

Karl Abraham. Psycho-Analytic Views on some Characteristics of Early Infantile Thinking. *British Journal of Medical Psychology*, 1923, Vol. III, p. 283.

This is a translation of a paper read by the author before the International Congress of Psychology at Oxford, on July 31, 1923. Psychoanalysis has shown that thinking in early childhood is influenced by instinct. Laying stress on the importance of the oral stage of infantile development, Abraham points out that to the child at this stage the outside world consists of objects which he wishes to incorporate in himself, the ego being more important than the object world. This is simply a matter of pleasure and pain. In adults consciousness moderates instinctual life. When two objects excite feelings of pleasure or pain in the child's mind he identifies them. As an example the case of a child is quoted who identifies a hot stove with a biting dog. Analogous thought processes are found among primitive races, and this primitive form of thinking persists in myths, fairy tales, and dreams. As the child grows older he naturally becomes conscious of the imaginary character of this process of thinking by identification. The gradual establishment of differentiation in thinking is motivated by the child's narcissism. The common identification of parents with animals is analogous to the animal-totemism found in primitive races. The later desire to possess and master the object includes a tendency to preserve and protect it, and paves the way to adaptation of thought to reality. At this stage narcissism is still paramount and the child invests his desires and thoughts with unlimited omnipotence. These ideas of omnipotence subsequently become displaced on to the idea of authority which is represented in the father or God. Phantasy is an important source of gratification to the child, logical thinking gradually replacing this pleasure-giving form of play. In conclusion, the author emphasises the importance of infantile instincts in the evolution of thought. Instincts are earlier than thought in the evolution of the individual and the race. It is therefore impossible to account correctly for any mental phenomenon without analysing its instinctual determination.

Robert M. Riggall.

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Ernest Jones. The Classification of the Instincts. *The British Journal of Psychology, General Section*, 1924, Vol. XIV, Part 3, p. 256.

The author complains that the many theoretical classifications, old and new, whatever their merits, have never been tested by application to the instinctual manifestations of the individual. Freud's division of the

instincts into (*a*) sexual, and (*b*) ego, is based on psychological investigations; it coincides with their biological distinction. Psycho-analysis has resolved many of the instincts still regarded as primary into their elements, and has studied the inter-relationship and fate of these elements. Jones proposes as a working scheme a division of all instinctual manifestations into those of attraction and repulsion. The first would include hunger and sexuality, and in the second group (all ego manifestations) are placed aversion, flight, and hostility.

M. D. Eder.

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James Drever. The Classification of the Instincts. *The British Journal of Psychology, General Section*, 1924, Vol. XIV, Part 3, p. 248.

The author would define instinct as behaviour ' forms ' controlled by an inner compulsion. He suggests a classification based on three psychological characters: (1) relative specificity, (2) appetition and reaction, (3) relation to emotion. A brief discussion of these characteristics leads to the following classification: (1) general and specific, (2) under each head, into appetitive and reactive, (3) under the last head into simple and emotional. This classification embodies many of the distinctions proposed by other psychologists.

M. D. Eder.

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Paul Schilder. Das Unbewusste. *Zeitschrift für die gesamten Neurologie und Psychiatrie*, 1922. Bd. 80.

The author examines the psychic unconscious from various angles. He considers its relation to the sense-organs and its function of objectivity (*Gegenstandsfunktion*), and he discusses the part it plays in the impressions produced by experiences undergone by the subject, and in ' that form of automatism which assumes bodily shape '. He is evidently thinking throughout only of the physical, the non-psychic. Further, he touches on the unconscious as shown at work in various psychic experiences: in actual experience, in experiences on a lower level of consciousness, in the Freudian unconscious (in the systematic sense), and in the forgotten past. According to Schilder all these psychic experiences are conscious, though ' in a peculiar mode ' which he calls ' spheric ' (*sphärisch*): ' It will be seen that I uphold the thesis which, according to Freud, is untenable, namely, that everything psychic is conscious '.

The author does not call in question the individual facts from which was deduced the psycho-analytical concept of the unconscious (= the repressed). On the contrary, he asserts: ' The sphere is identical with Freud's system Ubw '. When, as here, a writer recognizes the individual facts which form the basis of a certain theory, yet regarding a given phenomenon from a different point of view, reduces to a different formula

the subject of his observation, we require that the new theory shall demonstrate its right to existence. If fresh heuristic possibilities or practical consequences can be indicated they may be accepted as adequate proof.

Schilder's exposition of the unconscious is largely based, in so far as he deals with the unconscious in the psycho-analytical sense at all, on investigations into the evolution of thought. He posits that all thought is the result of a biological disposition, that is to say, of an instinct. From the purely phenomenological standpoint he describes the mode of existence (*Gegebenheitsweise*) of all that is objective as follows: 'Every image, everything objective, lies in a sphere which comprehends all that is essentially similar to, or partially identical with, that object. Further, in that sphere is included everything which has at any time by virtue of our individual experience approximated in time or space to that object. That which appertains to an image or a concept may be designated its sphere. Every experience will in the first instance evoke a response in the sphere as a whole. . . . Every thought, every image which emerges, follows an intention (*Intention*), a biological disposition. The sphere indicates roughly the general trend of that disposition; the finished concept corresponds to an ultimate biological goal. . . . Where hindrances to the attainment of such biological goals present themselves the intention remains confined within the sphere, never reaching its proper goal, but only one which is associatively akin to it'. Here we have the correct translation into terms of phenomena of the processes of repression and displacement.

It follows from this that repression in Freud's sense would have the additional function of inhibiting the development of thought; thought would remain on the most primitive level, i.e. embedded in the sphere. Thus, for example, a repressed name might yet be represented in consciousness by the feeling of having it 'on the tip of one's tongue'. In such a case the analyst says that the name is repressed in the systematic sense, that is to say, unconscious, and against this statement no objection could be urged. Nor can exception be taken to the assumption that traces of a thought which fully unfolds itself only after many hours of analysis did already exist at a very early stage in the process. We may assume, too, that patients of some practice in self-observation could communicate to us much more of the content of their consciousness from moment to moment. One has been able quite plainly to discover in one's own analysis how in moments of apparent absence of thought the field of vision of one's consciousness is full of odds and ends, sketchy outlines and beginnings of thoughts which one can but seldom get hold of. Thus we are bound to admit that the scope of consciousness is wider than a superficial self-observation would lead us to suppose. But Schilder takes a very bold step when, basing his statements on this fact, he postulates by analogy the consciousness of all mental processes regarded, as it were, not merely in

cross-section, but in longitudinal section also. How does he picture to himself the *contemporaneous* conscious existence in the mind of all past experience ? It is precisely this question which we should like to have seen answered in this paper. We know that it was this problem of the latent psychic content which led to the introduction of the concepts subconscious, co-conscious, etc., in non-analytical psychology, and to the postulate of a preconscious and unconscious in psycho-analytical theory.

What the author himself has to say on this question is highly obscure : ' Are we then to suppose that the past is in consciousness at all and, if so, by what is it represented ? I know that the assumption that everything past exists in the background of experience, on the margin, seems strained, nevertheless, for reasons into which I cannot here go in detail, I believe it to be the truest. Conscious experience, too, is indestructible ; as psycho-analysis shows, it can return unchanged into full consciousness. From this we might infer that the past exists on the deepest level of consciousness and not after the manner of the sphere (?). Nevertheless, the past constantly sends forth derivatives into the sphere, so that every experience has, as it were, a double representation—that which pertains to the sphere (in the unconscious) and that which pertains to a low level of consciousness, in the preconscious '.

Now what is the heuristic value of this assumption ? So far from being valuable, the attempt to conceive of the psycho-analytical unconscious phenomenologically as conscious is bound to lead to that confusion which psycho-analysis has obviated by proposing the concept of the ' unconscious '—a fact emphasized by Freud in the discussion which followed when at a meeting an account was given of this work of Schilder's.

The unconscious, as such, cannot be comprehended ; all Freud's proofs of the existence of the psychic unconscious are indirect (post-hypnotic suggestion, discontinuity of consciousness, ignorance of the origin and aim of symptoms, infantile amnesia, etc.). The postulate of a psychic unconscious is according to Freud ' entirely legitimate and necessary '. Schilder's attempt to rescue Freud's conception of the unconscious from the claws of critical objections by assigning to that conception a peculiar *conscious* mode of existence has miscarried, and moreover, cannot be maintained. No doubt he does not in general underestimate the importance of the psycho-analytical unconscious, but in the interests of this notion of his he certainly has done so in this work. The problem of symbol-formation is only touched upon, and the question of the nature and effect of the primal scene (*Urszene*), one of the most important in the whole analytical theory of the unconscious, is not mentioned.

The fact of physiological forgetting being indispensable to the economics of thought stands in diametrical opposition to Schilder's postulate.

Schilder certainly does not question the fact that unconscious wishes and fears can find expression in conversion-symptoms. We cannot,

however, suppose that the psychic import of ' organ-speech ' is in the patient's consciousness in any form whatsoever.

Quite recently psycho-analytical research and theory have shown a tendency to expand the realm of the unconscious ; the boundaries between the somatic and the unconscious-psychic are disappearing, and the belief that ' organic processes must be regarded as in essence the same as instinctual mechanisms ' follows from the new knowledge and conjectures—penetrating, as they do, into the depths of the human mind. But even this view of Schilder's, which we should be glad to share, contradicts the statement : ' All that is mental is also conscious '.

The discussion of the evolution of thought is of interest to the psychoanalyst. This discussion is the sequel to a former work of Schilder's.[1] In this a piece of *formal* psychology has been evolved on a basis of the analytical psychology of instinct and the views of the phenomenologists. But it seems dangerous to try to effect a union between the phenomenological, psycho-analytical, and biological points of view, if it must be at the cost of valuable theoretical formulations. We should have esteemed it an important addition to our theoretical notions, if Schilder had contented himself with demonstrating that in the light of more subtle, so to speak, histological considerations a piece of unconscious material can be proved to have a conscious existence.

Wilhelm Reich.

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H. Tasman Lovell. Psycho-Analysis in Relation to Traditional Psychology. *Australian Journal of Psychology and Philosophy*, 1923, Vol. I, p. 93.

This is intended as a criticism of psycho-analysis from the viewpoint of traditional psychology. One of the first duties of a critic, however, should be to make himself thoroughly conversant with the subject he wishes to criticise. This Professor Lovell has not done in regard to psychoanalysis, for his paper abounds in inexact and loose usage of Freud's terminology, and in many misconceptions of the principles involved. It will be necessary to point out a few only of the inaccuracies and misconceptions to make further reference to the paper unnecessary.

He attributes to Freud such expressions as ' the resistance or censor of consciousness ', ' wishes return to consciousness by distorting themselves '.

Conflict and repression are not understood, as the following passages show, ' a conflict of desires is a conflict of enlightened impulses '. ' There is the third course, taken by the strong, namely, to confront the conflict and endure its agony until frank and fearless thought has fully examined its

[1] ' Über Gedankenentwicklung,' *Zeitschrift für die gesamten Neurologie und Psychiatrie*, 1921.

whole meaning and clear reasons have been found for rejection of the incompatible impulse '.

Warburton Brown.

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William Calwell. Some Observations on the Scientific Aspect of Freud's Psychology. *The Medical Press*, April 9, 1924, pp. 296–98.

Dr. Calwell has here made the effort to take up an unbiassed attitude to the Freudian psychology, but he has not succeeded in penetrating deep enough to grasp the essential truths of the principles involved in psychoanalysis.

He states that Freud conforms to scientific requirements in the methods of his work, that he has collected an enormous number of facts, and has constructed and named laws to explain these facts. The question he asks is, Do these facts bear the interpretation Freud puts upon them ?

It is pointed out that Freud is strictly deterministic in his attitude to mind, and that he pushes this to its utmost logical conclusions. In regard to heredity Freud's attitude that ontogeny epitomises phylogeny in the psyche as well as anatomically is supported by his findings. In discussing the theory of the unconscious an effort is made to correlate the development of the higher centres in the brain with inhibitions of the primitive impulses psychologically. Thus repression develops and conflict is but a step.

Freud's explanation of dreams, however, raises the author's scepticism to its zenith. To him Freud's methods do not seem scientific, and it is highly improbable that the young human mind can possess all the ' symbolism ' paraphernalia supposed to be formed there. On the other hand, he admits that the conduct and words of a young lady most carefully brought up, under the influence of an acute psychosis, reveal possibilities which may well make us hesitate to deny the possibility of Freud's assertions.

Warburton Brown.

✶

J. P. Lowson. Freud or Rivers. *Australian Journal of Psychology and Philosophy*, 1923, Vol. I, p. 111.

A short criticism of Rivers' book, *Conflict and Dream*. Rivers' views on the origin of dreams in current conflicts, his dissension from Freud's view of the dream being a wish fulfilment, and his opinion that it was not necessary to assume a censorship in the mind are discussed.

Professor Lowson quotes from Freud to show that in regard to the origin of dreams he includes in his views the facts of which Rivers makes use, but also insists on a further essential factor (the repressed wish) which the latter does not take into account.

Freud's views in regard to the censorship are upheld.

The writer, in paying tribute to Rivers, states that in all probability he would have modified his views had he lived to revise his book.

Warburton Brown.

Alfred Adler. Progress in Individual Psychology. *British Journal of Medical Psychology*, 1924, Vol. IV, p. 32.

Adler states that his views contrast with those of other schools because although the latter teach something of existing forces they fail in their application of these forces. In every mental phenomenon is found the pursuit of an aim ; from this it assumed that the individual acts and suffers according to his peculiar teleology. Although the principle of causality is recognized, it is thought to be inadequate in the solving of mental problems. The aim of the mental life becomes its governing principle, its *causa finalis*. Neurosis and psychosis express loss of courage, and this insight into the science of Individual Psychology should be a contra-indication for tedious analysis in these cases of discouragement. The author prefers his own particular method. In considering the causes of discouragement an example of a case of obsessional neurosis is quoted. The child's aim was to excel his father, but since he lacked confidence to do this, he simulated superiority in roundabout ways, finding a refuge in his obsessions. The doctrine of mental compensation shows that the aim of personal power is more pronounced in cases showing strong inferiority. The aim of excelling others is very marked in neurotics and moulds the individuality, etc. A sense of inferiority depends on the early environment, ordinary infantile helplessness regularly giving rise to this feeling, which is aggravated by unfavourable conditions or physical infirmities. Adler states he has proved all neurotics to be ambitious persons who have lost courage, and that this discouragement probably affects 90 per cent. of the human race. Individual Psychology reveals their mistakes, destroys their striving after power, and promotes their social feeling. As an illustration of this discouragement a case of manic-depressive insanity is quoted at length. According to the standards of Individual Psychology the manic-depressive state was the expression of a profound discouragement.

Robert M. Riggall.

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Alexander F. Shand. Suspicion. *British Journal of Psychology*, 1922, Vol. XIII, pp. 195–214.

Suspicion tends to destroy social intercourse, so far as we act upon it ; and the wider it spreads the more it paralyses the life of the community which reposes on some degree of confidence between its members. It tends to prevent our being taken by surprise on the approach of danger by rendering us prepared in advance to adopt at the right moment the right action. Whatever the strength of suspicion as regards the conviction of evil intent on the part of the person suspected, suspicion tends to be emotionally strong, other things equal, in proportion as the evil anticipated concerns ourselves and those whom we love, and emotionally weak so far as it concerns other persons. Taking the expression of suspicion as an index of its emotional constitution, it is clear that both fear and anger,

together with curiosity, have influenced its expression. It is thus probable that we can account for the emotion of suspicion on the supposition that the disposition of fear, anger and curiosity are simultaneously excited whenever it is felt, and we can account for its behaviour on the supposition that some degree of preparedness in a particular form is common to these emotions, and that here the preparedness becomes general, because fear and anger mutually restrict one another, and only the behaviour common to both can find expression. But the tendency of suspicion to arrest social intercourse is due to another emotion, viz. repugnance. Suspicion thus appears to have no single end, but rather a plurality of ends, and in this it is possessed of a range of adaptability to which the constituent emotions severally can make no claim. It has a possible choice between their divergent tendencies, and in this versatility lies its peculiar and indispensable advantages. It shows a degree of patience and reflectiveness which is not possible to any one of the primary emotions. Whichever tendency of its complex nature is, in the actual situation, best adapted to the biological end of survival takes precedence over its other tendencies ; thus, in one situation, to avoid the suspected person ; in another, to watch until the situation becomes clearer, and, according to what is then seen to be wise, to fight or escape ; in another, to continue to watch and make preparations indefinitely. It is in this last case that we can most clearly distinguish its characteristic behaviour, and the result which it is organised to achieve.

Susan Isaacs.

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J. L. Birley. The Psychology of Courage. *Lancet*, 1923, Vol. I, pp. 779–84.

A tribute is paid by the lecturer to Freud and his objective method of enquiry into human psychology. After a short description of the Freudian theory he comes to the stumbling-block which so many others like him fail to surmount, namely, the fact that the bulk of the repressed material is connected with the sexual instinct. He does not approach the subject of the ' psychology of courage ' from the psycho-analytical point of view. His inferences are chiefly drawn from comparative biology based upon Trotter's herd instinct.

Warburton Brown.

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W. Whately Smith. Experiments on the Association Test as a Criterion of Individuality. *British Journal of Psychology* (*Medical Section*), 1922, Vol. II, p. 121.

Repeated measurements of emotion by means of the psycho-galvanic reflex in connection with Jung's word association experiment gave correlation coefficients of about + ·65 between different groups of experiments for the same individual, and of about + ·15 between the results for one

individual and those for another. Individual differences are therefore well brought out by this method ; though in the present experiment the twenty words from Jung's list, which had previously been shown to arouse the greatest affective tone in all individuals, were omitted, their places being taken by more indifferent words. In conclusion, the author makes some interesting suggestions as to the bearing of his results on possible future research on alternating personalities, mediumistic trance conditions, hypnosis, etc.

J. C. F.

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H. G. Baynes. Primitive Mentality and the Unconscious. *British Journal of Medical Psychology*, 1924, Vol. IV, p. 32.

The object of this paper is to discover whether knowledge of primitive mentality can justify the formation of synthetic or intuitional conceptions of the unconscious. A prelogical or irrational characteristic is common to both. This point of view is based on the views of the Zürich school, which postulates that the myth can only be fully understood by an intuitional or prelogical attitude, and that mythological formations are invaluable in the shaping of instinctual attitude to experience. The importance attached to the racial unconscious, and the theory of survival of racial inheritance is corroborated by Lévy-Bruhl. In the prelogical psyche the author observes a quite irrational indifference to the real nature of objective facts. The almost mystical relationship existing between the primitive and the objects of his environment is based on a subject-object identification by which he is intuitionally informed of objects, apart from cognition. Primitive man lives in a world determined by his subjective representations. The primitive in a state of mystical participation fails to see himself or others objectively. Examples of myths of transformation and metempsychosis are given in which there is some mystical function occurring between subject and object. Baynes produces Haldane's biological theory of relativity in support of his thesis. Haldane postulates an unanalysable relation between the living organism and its environment which agrees with Lévy-Bruhl's concept, '*Participation mystique*'. Fear of the unknown dominates the primitive mentality; this explains why objects that are known acquire a magical significance. The projection of the subject into the environment is a defence against the unfamiliar. The theme of transformation is always accompanied by the symbolism of sacrifice. It is thought that dreams of animals and insects which undergo metamorphosis point to corresponding transformation processes in psychological development. In the author's opinion the term sublimation does not describe this process. Transformed libido achieves a newer and more advanced integration, in which sense it differs from the mere arbitrary canalization into more civilized channels. This process of transformation is in conflict with the inertia which fights against change. From this it is concluded that

unconscious mythological activity shapes the instinctual attitude to life ; this is the main purpose of analysis from the standpoint of the Zürich school. The solution of the sexual problem is the greatest test upon character ; this is beautifully illustrated in Flecker's play *Hassan*. Effective relationship to the world hinges upon the release of energy vested in sexuality. The energic process of the analytical transference is related to the process of moral reintegration which should be the objective in this particular form of analysis. The individual attitude towards an objective situation denotes a characteristic state of libido tension. Baynes states that he has used the term ' prelogical psyche ' to include both the primitive psyche and civilised unconscious mentality, because he has been unable to discover any essential difference between the two. He admits the provisional nature of concepts such as the collective unconscious and mystical participation. The paper concludes by contrasting the intuitional function of synthesis with the purely intellectual or analytical approach, and extols Jung for taking the first step to overthrow the mechanistic conception of vital phenomena.

Robert M. Riggall.

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Dreams

Dreams. *Sudan Notes and Records*, April–July, 1922, Vol. V, Nos. 1 and 2, p. 108.

A contributor, H., records three dreams of one night obtained from an educated native of the Sudan living at Omdurman.

Dream I. The dreamer found himself crossing the river to Khartoum-North in a small boat accompanied by two or three friends. Suddenly he observed two enormous snakes gliding over the water in pursuit of the boat. Both he and his friends were very much frightened, but the boat reached the other bank and his friends ran off and left him to cope with the snakes, refusing him any assistance. It never occurred to him to run away ; he felt he must fight it out with the snakes. So he took a piece of sharply-pointed stick which he saw lying on the ground and, stabbing the first snake through the head, killed it. He then did likewise to the second snake, and the danger being now over, his friends returned and congratulated him.

The contributor points out that the two other dreams (which we have not reproduced here) deal with the same problem. The conditions leading up to the dreams, as recorded in analysis, are given and an interpretation of the dreams offered, as well as the interpretation made by a native friend with rather dire results to the dreamer. ' H.' points out that the symbolism, ' used to express the thoughts and desires that arise from the " Unconscious " . . . is very similar to that described by students of the subject among civilized races '.

M. D. Eder.

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Maurice Nicoll. Some Analytical Interpretations. *Journal of Neurology and Psychopathology*, 1921, Vol. II, p. 26.

An interesting series of dreams interpreted in accordance with Jung's teachings. The examples well illustrate the remoteness of this method from that of Psycho-Analysis.

E. J.

BOOK REVIEWS

Sigmund Freud : His Personality, His Teaching and His School. By Fritz Wittels. Translated from the German by Eden and Cedar Paul. (George Allen & Unwin, London. Pp. 287. Price 10*s.* 6*d.* net.)

A foreign analyst, evidently wounded by the caricature of Freud depicted in this book, described it as ' another work of fiction by this ingenious novelist '. In my opinion, and apparently also in that of Freud's, this is an unfair judgement. The virtues of the book are as manifest as its defects, and it is easy to point out the reasons for the latter. It is well and interestingly, even entertainingly, written, and it shows at least as much sincerity, capacity and fair-mindedness as one is accustomed to find in books on psycho-analysis written from the outside—though, it is true, this is notoriously not a particularly high standard of comparison. As I shall proceed to show, there are visible imperfections in respect of each of these three qualities, essential as they are for a work of this sort.

First of all, it must be said that the book fails in its main object, which presumably was to draw an approximately accurate picture of Freud's personality. To those who know Freud well the picture is simply unrecognizable ; if it were not for the context one would not know that the personality presented was that of Freud. The perspective is out of focus on both sides. On the one hand, the most characteristic features of Freud's personality, both virtues and failings, are either not mentioned at all or are glossed over in such a general manner as to leave no clear impression. On the other hand, most of the features that are over and again brought into prominence throughout the book, such as his supposed intolerance and jealousy, are either tendencious exaggerations or incorrect inferences from facts fuller knowledge about which would lead to another interpretation. It is not too much to say that the resulting picture is a caricature.

Let us consider the author's qualifications for writing a biography. He is undoubtedly a very intelligent man and a gifted writer. These are excellent qualifications to begin with, but more are needed to create a work of value. To do this, one has both to know one's subject and to have some objective judgement about it, and Wittels fails in both these respects. The sources of his data are threefold : personal, Freud's writings, and hearsay. He attended Freud's lectures and knew him professionally for a couple of years, but relations between them ceased seventeen years ago ; doubt if he was ever ' an intimate ' of Freud's, as he claims to have been (p. 48). Though this is his most valuable source of information, it is nevertheless tainted by obviously subjective influences, of which more will be said in a moment. Then he has made a very doubtful use of the biographical data incidentally mentioned in *The Interpretation of Dreams*. One knows that Freud hesitated long before publishing a book that necessarily contained

such intimacies, but even he could hardly have foreseen the unwarranted use to which they have been put here. Torn from their context, without the data or associations necessary for any trustworthy analysis, they are subjected to fanciful, and in many cases certainly incorrect interpretations, which one would term arbitrary but for a constant bias in a particular direction. The third source of information, gossip and hearsay, is naturally the most misleading of the three, so that nothing need be said about it.

The book is, on the whole, free from malice, and appears to have been written in all sincerity. The main exception in this respect, apart from one steady bias throughout, is an uncontrolled fondness—no doubt of journalistic origin—for sensationalism and exaggeration. This may take the relatively harmless form of heightening the colouring of a story, such as with that of the Nuremberg Congress, or it may result in more serious distortions of the truth. An example of the latter concerns the Vienna suicides; the passage should be quoted in full: 'We may be warned by the suicide of the analysts who have studied the dreams of their patients, and have seen a caricature of their own unconscious mirrored in these dreams. Seized with horror, they have cut their own lives short. Otto Weininger, for example, practised a fragmentary self-analysis; and the glimpse into his unconscious drove him to suicide. Three among the distinguished psycho-analysts I have personally known, Schrötter, Tausk, and Silberer, ended their own days. These were all members of the small psycho-analytical circle in Vienna'. Psycho-Analysis has been made responsible for strange things in its time, but this must be the first attempt to add Weininger's death to its crimes. Wittels, who might have been a fellow-student of Weininger's, must know perfectly well that at the date of his suicide psycho-analysis was hardly launched into existence, that the only book of Freud's then published was *The Interpretation of Dreams*, and that even if Weininger ever read this, which would have been his main connection with psycho-analysis, there is not the slightest reason for associating it with his suicide. As for the other 'distinguished psycho-analysts', Schrötter was chiefly known for his opposition to psycho-analysis, and was certainly never a member of the Vienna psycho-analytical group. Silberer, whose work was certainly connected with psycho-analysis at some points before he went into open opposition, had broken his relationship with the Vienna group years before his death, and Tausk, the only one of the four who could in any serious sense be termed a psycho-analyst, was a paraphrenic who could come to no other end. But to have stated the cold facts would have deprived the book of a piece of sensation on which reviewers have avidly seized, and this Wittels could not bear to do.

We come next to the *Leitmotif* of the book. Singularly little is said about Freud's followers and co-workers who have remained adherents of his theory, and very little about the spread of the psycho-analytical movement over the world. But a disproportionate amount of attention and emphasis

is devoted to the dissensions between Freud and certain of his previous followers. The thesis is vigorously maintained that quarrelsomeness, irritability, jealousy, and intolerance are among the most prominent of Freud's traits; and the well-known breaches that occurred between him and his friends Breuer and Fliess, as well as between him and his followers, Adler, Jung and Stekel, are depicted in such a light as to support this view of him. The accounts given of these unhappy events are very imperfect, and essential facts are omitted in most of them, either from suppression or from the author being ignorant of them. Yet even the facts available to the public are, unless they are submitted to a good deal of distortion, alone sufficient to cast considerable doubt on Wittels' conclusions. Two out of the five instances, those concerning Breuer and Adler, were essentially scientific dissensions, one, that of Jung, was both scientific and personal, and the other two were almost purely personal. There is ample evidence that in all five cases the breach caused Freud great pain, that he made extraordinary efforts to avoid them, and that the only one in which he played any active part was in the case of Stekel. Let us consider them in order. It is known that Breuer gradually withdrew from collaboration because he could not share Freud's views on sexuality, that he did not respond to various overtures and endeavours on the latter's part to continue their work, but that there was never anything in the nature of a quarrel. The break with Fliess was mainly of a personal nature, and emanated from the latter; the full details have never been made public, so that no valid inferences can be drawn on the matter, but the most prominent factor appears to have been Fliess' undue touchiness about his priority in regard to a discovery that was in no way his own property. Then came Freud's dissensions with his followers. Though these were not anticipated beforehand, the only wonder we feel now on looking back, with an increased knowledge of the difficulty with which resistances against the unconscious are completely overcome, is that they have not been more numerous, and it is certain that the events leading up to them are not the last of their kind to be expected in the future. The first case was that of Adler. Wittels gives a clear account of Adler's views, criticises them acutely and exposes their shallowness; he even expounds how Freud fully accounted in his theory for the phenomena pointed out by Adler, but, nevertheless, draws the strange inference that Freud's unwillingness to accept Adler's superficial formula was because of his jealousy, intolerance, and inability to 'digest this notion'. To say that 'much of what Freud has written since 1905 must be regarded as the expression of a defensive campaign against Adler and Adler's leading idea' (p. 124) is really too silly a remark to refute. He admits Freud's extreme efforts to conciliate Adler, by making him take his place as president of the Vienna Society, giving him the editorship of the *Zentralblatt*, and in other ways, and it is sufficiently plain that nothing could have prevented Adler from going his own way, which he did. Jung's astonishing repudiation of psycho-analysis, which

came as a great surprise and disappointment to Freud, and quite certainly was not induced by any act or attitude on his part, is interestingly described and vividly summed up in the sentences: 'The Siegfried of Burghölzli regards the Œdipus complex as a dragon. Calvin and Freud cannot live together in the same heart' (p. 187). Of the inner history of the situation, however, Wittels is evidently much less informed than in Adler's case, so that he can tell the world nothing that is not already well known. (Incidentally there is minor slip in chronology: Jung was not president of the International Association from 1913 to 1915, for he resigned in the spring of 1914.) Coming to the third case, that of Stekel, Wittels candidly admits being prejudiced in his favour and not being in a position to give an unbiassed opinion (p. 217). We evidently begin to touch on his own complexes, for it is hard to escape the conclusion that he unconsciously identifies himself with Stekel as plainly as he has publicly associated himself with him. Humility alternates with glorification in his references to Stekel. 'I know, of course, that Freud's figure is one of those which loom athwart the centuries, so that I can hardly speak of Stekel in the same breath' (p. 226). Nevertheless, 'it is generally agreed that the most masterly contribution to this subject (i.e. dream interpretation) is Stekel's *Die Sprache des Traumes* (p. 73), and 'Able thinkers who have no intimate connection with Freudianism form the impression that of all Freud's pupils Stekel is the most successful, and is the logical inheritor of psycho-analysis' (p. 225). Stekel is 'Freud's most distinguished pupil' (p. 17), so the outer world will learn to its astonishment (though, by the way, we are also told that Adler is 'the most notable among his disciples' (p. 151)—but then Adler was also, with all his faults, at least a Viennese). Why, then, did they separate? 'What a cruel turn of fate! . . . How vast an influence these two men might have exercised on one another in the way of reciprocal stimulation' (p. 226). The anti-climax is disappointing after our curiosity has been thus piqued. Apart from some quite vague and inapposite remarks to the effect that Freud expelled a part of his own ego in breaking with Stekel, all we are told is that 'the ostensible cause of the breach . . . is too trifling to be worth recording' (p. 232). By a curious coincidence the same appears to be true of Freud's breach with Wittels, for he does not mention the cause of this either, though he is not in the least reticent in the matter of obtruding his own personality elsewhere in the book. Now there happens to be a number of people who have first-hand knowledge of the cause of these two breaches, and in neither case is it one that particularly redounds to the credit of the pupil. *Hinc illæ lachrymæ!* Hence the enormous importance of insisting that whatever breaches may have occurred in Freud's friendships are all due to his irritability, quarrelsomeness, jealousy, and intolerance. Well may the concluding words of the book be printed in capitals: SIGMUND FREUD SEEN THROUGH A TEMPERAMENT. It is only a pity that they are not the first words, or that the book itself was not thus entitled.

This whole matter is of no great historical importance, though it possesses considerable psychological interest. It has been dealt with at some length here because to the present reviewer it seems to be the real point of the book, an opinion confirmed by the numerous reviews in which it has been greedily singled out as a final demonstration of the unsatisfactoriness of psycho-analysis in general.

Similarly, the repeated assertion that Freud cannot tolerate independence or originality of ideas among his pupils is quite contrary to actual fact. So much so, indeed, that he commits what is perhaps an error in refusing to criticise or make suggestions about his pupils' contributions, preferring for them to be published independently and stand on their own merits; there is written evidence showing that he has made this a matter of principle.[1]

Something should be said about the account given of the various aspects of the psycho-analytical theory. In general this is correctly and interestingly presented, for Wittels has a very lively pen. It is a pity, however, that it is so overladen and intermingled, in a way that makes it not always easy to distinguish the two, with irrelevant descriptions of what Wittels himself happens to think about the various questions touched upon. So obtrusive is this that one reviewer of the book, obviously new to the subject, naïvely refers to him as 'Freud's rival'! Moreover, there are a number of misunderstandings in the account of psycho-analysis which should be signalled. Freud does not think that birth 'is the primary cause of the emotion of anxiety' (p. 51), but that the physiological accompaniments of the act of birth, resulting from asphyxia, constitute the prototype of the later phenomenon of fear, a view which is by no means the same as the one here described. Wittels confounds metapsychology with metaphysics (pp. 53, 54) in a way that proclaims his unfamiliarity with either subject. He says (p. 83) that Freud has 'not even yet' recognized that the dream is also the representative of morality. To what, then, does he suppose Freud

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[1] A note on a lighter matter. To support his point about Freud's supposed dictatorial qualities Wittels refers to the 'fierce struggle' over the word 'psycho-analysis,' and insinuates in the following passage that Freud imposes his view on his followers: 'The founder considers that the use of the "o" makes the word more euphonious, and its use is incumbent on all the faithful' (p. 144). It is true that, as with so many other symptomatic actions, various writers have in their preference for one of the two spellings unconsciously indicated their attitude towards the ideas denoted by the term. But how little Freud personally has to do with this may be illustrated by the following anecdote. I once asked him his opinion on the matter, at which he gave the characteristic reply: 'I can only answer you in the words Bismarck is supposed to have used when asked at Versailles, in 1871, whether the future title of his master was to be "German Emperor" or "Emperor of the Germans": "It is impossible for me to conceive a matter on which I could be more completely indifferent"'.

traces the conflict to which he ascribes the distortion of the repressed wish ? Morality is certainly one of the most important factors in the repressing side of this conflict, and Freud has even gone so far (at the Berlin Congress) as to coin a special term ' punishment-dream ' for a class of dreams in which the moral impulse plays the predominating part. To prove some view of his own, Wittels asserts that Freud treats his theory of dreams as taboo, and has never made or admitted any modification or extension of it. It is true that Freud presented this theory to the world in an unusually finished state, so that there was little to add until it was assimilated ; but one would have to make the notable exceptions of Silberer's threshold symbolism, Stekel's numerous contributions on dream symbolism, the work by Rank and others on the relation of dreams to other products of the imagination, and last, but not least, Freud's own important additions made to his theory both in the later editions of the *Traumdeutung* and in papers published separately. Finally, the idea that in Freud's latest works ' the ego impulses are dismissed to the oblivion which has long been their due ' (p. 200) can only be commented on by the recommendation to read these works, for in them Freud holds as definitely as ever to his dualistic conception of the mind ; Wittels has evidently been misled by confounding the ego with its narcissistic investment.

In the English translation a number of errors of fact have been corrected, and a characteristic letter from Freud is inserted in which he thanks the author for the compliment paid him, but expresses his disapproval of the book. Apart from some oddities of punctuation and a few innovations such as ' revolutionist ' for ' revolutionary ', the translation reads very smoothly indeed, and has been carried out with the skill and care to which we are accustomed from Dr. and Mrs. Paul.

E. J.

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La Psychanalyse et Les Névroses. By Dr. R. Laforgue et Dr. R. Allendy. Préface de M. Henri Claude. (Payot, Paris. Pp. 251. Prix 15 fr.)

The literature in French grows, and it may assuredly be said that the present volume is the most valuable that has yet appeared. As one might anticipate with French writers, it is written in a lively and most interesting style. It is not a systematic treatise, but aims at introducing the subject among the medical profession in France who, for the most part, are but little acquainted with it. The method chosen for achieving this purpose is an excellent one, namely, to rely throughout on actual material, examples, fragments from case-histories, illustrations, etc. It is thus a valuable collection of concrete material as well as being a persuasively written exposition of the principles and practice of psycho-analysis. As will be seen from the chapter-headings, the book is mainly concerned with medical problems : i. Historique. ii. Notions générales de psychanalyse. iii. Le mécanisme des névroses. iv. La frigidité de la femme. v. La contagion

mentale et les répercussions organiques. vi. Les mondes imaginaires. vii. L'homosexualité. viii. L'impuissance. ix. Le symbolisme. x. Le symbolisme des rêves. xi. Technique de la psychanalyse. xii. La psychanalyse au point de vue extra-médical.

A few words of criticism. The weakest chapter would seem to be that on technique. The authors are too much concerned with the externals, important as these are, and do not make clear the essentials of the healing process itself. The passages on suggestion are vague, and its identity with transference not clearly brought out. No doubt much of this is due to consideration for the audience to whom the book is addressed, but it impairs its value as a text-book. There are far too many errors in the historical section, and we find it strange that this could not have been submitted beforehand to some older colleague who might have checked the points. For instance, on p. 5, Freud's visit to America is said to have taken place in 1901 instead of 1909; Brill and Jones are both allotted to England; and Putnam's interest in psycho-analysis is made to follow on Freud's visit instead of ante-dating it. On p. 4 the impression is given that Rank joined Freud in 1902, instead of 1907, and that it was he who founded the Vienna Society. One sentence on p. 8, however, is a solid mass of erroneous statements. It is to the effect that at the Nuremberg Congress in 1910, Jung, Bleuler, Adler and Stekel (mis-spelt Steckel) separated from Freud, the latter two founding the *Centralblätt* (*sic!*) ' pour faire l'opposition à Freud '. Actually there was no talk of anyone separating from Freud at that Congress. It was the Congress at which the International Association was formally constituted, with Jung as president, and shortly afterwards the *Zentralblatt* was founded under Freud's auspices, certainly with no idea of self-opposition.

Apart from these minor blemishes, which will doubtless be corrected in a future edition, we can congratulate the authors on a solid piece of work, one which we hope will bear fruit. A preface to the book has been written by M. Claude, professor of psychiatry in Paris, who expresses the opinion that psycho-analysis has not yet been adapted to the French mentality. One wonders of what other medical procedures would he consider this to be also true.

E. J.

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Die Lehre von den Geschlechtsverirrungen (*Psychopathia sexualis*) *auf psychoanalytischer Grundlage*. By Dr. J. Sadger. Leipzig and Vienna. Franz Deuticke, 1921.

In this book the well-known writer to whom we are indebted for a number of valuable contributions to the psycho-analytical study of the perversions,[1] writes for a larger public and at greater length. He vehe-

[1] Cf. my appreciation of some small part of Sadger's scientific merits in the *Bericht über die Fortschritte der Psychoanalyse in den Jahren* 1914–19, S. 74–7.

mently upholds the psycho-analytical conception of the perversions, taking in the main as his basis the views of Freud, but in many respects following paths of his own—a method which unfortunately does not make quite clear to the uninitiated what is to be regarded as held in common by analysts of the present day and what is Sadger's own private view. The title, which recalls the well-known work by Krafft-Ebing, promises more than the book actually contains : the author does not deal with all perversions, but only with homosexuality, the sado-masochistic complex,[1] fetichism and exhibitionism. Before proceeding to the discussion of these perversions, he introduces the reader in a general section to the psycho-analytical conception of the development of sexuality from earliest childhood, laying particular stress on the Œdipus and the castration complexes. He devotes a special chapter to psychic impotence, vaginal anæsthesia in women, and onanism.

The book contains an enormous mass of knowledge, a quite overwhelming profusion of individual observations taken from psycho-analytic practice and from daily life—observations collected in many crowded years of work. At every stage there is revealed a comprehensive and thorough knowledge both of the most recent psycho-analytical literature, which Sadger has fully assimilated, and also of the literature outside psycho-analysis. He is entirely familiar with the nature of narcissism, of the pregenital phase of organization, of the castration complex in women, and of the same complex as expounded by Stärcke—to take only a few of the more recent psycho-analytical studies.

He shows repeatedly, with conspicuous thoroughness and basing his conclusions on a considerable range of material, how decisive a part is played in the gradual development of the perversions under discussion by the castration and Œdipus complexes, a piece of insight which certainly marks a great step forward in our understanding of the perversions. Here he is in the fullest agreement with Freud's paper, ' A Child is being Beaten '. What Freud works out there in reference to a single perversion, namely, that of masochism, is put before the reader in relation to other perversions in a manner so illuminating that it impresses itself as the point upon which the true understanding of them turns. The clearest and most lucid, and at the same time shortest chapters, are those on exhibitionism and fetichism. The latter chapter is based on Sadger's shorthand notes of two as yet unpublished lectures by Freud, with which the reader is thus indirectly enabled to become acquainted.

In writing of the many points of view from which the study of homosexuality must be conducted, he gives a really consummate account of that perversion : we can most warmly recommend every analyst to read the chapter entitled : ' Weitere Erkenntnisse ' (p. 131), ' Neueste Forschungen ' (p. 141), and ' Ergänzungen ' (p. 161). But in his account of masochism

[1] By this is meant, not a ' complex ', but the two allied perversions.

he lays too little stress upon the feelings of guilt, to which Freud ascribes a most important rôle.

This brings me to the defects of Sadger's comprehensive book. He enters into an extraordinarily passionate defence of psycho-analysis, but we younger disciples of Freud are no longer afraid of assailants. We consider that our master's lifework has achieved such a measure of success throughout the world that we are content to wait for the disappearance of opponents, who are already gradually becoming fewer. The author's tone of exasperation leads him to attack scientists of other modes of thinking ; for instance, the late von Krafft-Ebing, Moll, and, in particular, Magnus Hirschfeld, in a manner not customary in scientific writings ; Bleuler, too, is referred to in an unceremonious phrase, and the writer has not even been able to refrain from a malicious remark about a former patient, a German psychiatrist, whom he once treated (pp. 235 and 257). Consequently the book gives the impression of a controversial work rather than of a text-book designed to impart well-substantiated facts. Another weak point is this : in the preface the author defends his use of German expressions instead of the Latin ones commonly employed (' Any counter-jumper ', he says, ' can easily translate passages of this sort into German '), but there is another error into which he falls : he constantly uses, not only when quoting the associations of patients, vulgar German expressions which in every case could be replaced by less offensive terms in the same language. His boasted freedom from prejudice (p. 5) with regard to the phenomena of sexual life (' We must have the courage to look this fact in the face, nor must we be shocked at this provision of nature ') constantly deserts him. Such expressions as ' gross excess ' (p. 153), ' led away into unrestrained masturbation and subsequently to a dissolute life ' (p. 306), ' I will speak later of other outrageous habits ' (p. 306), ' a most hardened masochist ' (p. 239), ' de Sade . . . that debauchee of cruelty ', and ' the colossal immorality of deep-dyed sadists ' (p. 223), show him sitting in judgement on what he has set out to explain to us.

Perusal of the book is rendered more difficult, again, by the fact that the grouping of the extremely abundant material does not make sufficiently plain what is essential and what of minor importance, what belongs to the deepest unconscious stratum of mental life, and what originates rather in the preconscious. In the chapter on homosexuality, which is the most stimulating in the book, this faulty mode of presenting the subject is most evident.

The impassioned character of his exposition unfortunately leads the author into one-sidedness, exaggerations, and contradictions, and to an espousal of views which are surely erroneous, as, for example, the following : ' All perversions may from the neurologist's point of view be regarded as due to obsessive impulses, compulsive activities, to the formation of which the laws of the obsessional neurosis, and those laws only, are applicable ' (p. 87).

To say that a mother's pleasure in having children is simply to be explained as ' her delight in the infantile perverse gratifications of urophilia and coprophilia and the satisfaction of her scoptophilic tendencies and cutaneous erotism ' (pp. 79–81), is a one-sided statement entirely without justification.

The perpetual reference to the constitutional reinforcement of ' erotism of skin, mucous membrane and muscular system ', which ' of course ' is constantly present, is by no means convincing. Rather it gives me the impression that, whenever the author is at a loss for a psychological explanation, he has recourse to the said ' constitutional reinforcement ' as to a *deus ex machina* (e.g. p. 304, end of first paragraph). Only on one single occasion does he attempt to adduce material in evidence of this ' tremendous ' and ' powerful ' erotism of skin, mucous membrane, and musculature (pp. 305–307) ; but in just this instance the reference is an unfortunate one : many of the characteristics he names as, for example, that when the patient was quite a little child she delighted in nestling against the soft, naked body of her mother, are to be found in a large number of children. In other passages the psychological motivation has been overlooked, e.g. ' And father was never tired of watching ' (i.e. the cleverness of his four-year-old little girl) ; are we to look for a constitutional reinforcement in this instance, too ? There is a contradiction in the fact that the author vehemently attacks Magnus Hirschfeld on account of his advocacy of ' adaptation ' therapy, whilst on p. 88 he himself argues in favour of it.

He unhesitatingly asserts the theoretical possibility of cure by psycho-analytic treatment where the perversions are concerned, a belief which I, as a result of much experience, can entirely confirm ; unfortunately, the proof of this statement, which it is of the first importance to substantiate, is only very inadequately set forth. All Sadger's patients were treated by him for only a few weeks or months, so that it is impossible to draw any conclusion as to the permanence of his results, which is, after all, what matters. In treating the neuroses, also, it is by no means uncommon to meet with surprising success at the beginning of the treatment, but the real tug-of-war comes later. When Sadger asserts that in a case of psychic impotence he effected a lasting cure after only four sittings by removing the mother-fixation (p. 96), his statement will raise doubts in the minds of Freud's followers. But, even supposing that there were no grounds for doubting this unique achievement, there is still a most glaring hiatus in the book : for an account of the technique by which the mother-fixation was resolved in four sittings would most certainly have revolutionized the whole method of psycho-analytic therapy as hitherto practised.

With regard to the contents of the book, that part of it which deals with the injurious and the useful results of onanism is perhaps the least satisfactory : the relations described as existing between masturbation and auto-erotism touch only on the surface of the problem. Expressions such as ' weakness of the testicles (i.e. in consequence of masturbation) is not

wholly to be despised as a basis for morality ' (p. 118) cannot, either in professional or lay circles, win adherents to psycho-analysis.

I must frankly confess that I have taken several months over the task of reviewing this book, which was published as early as 1921. The reason is that there was one point that was by no means clear to me ; exactly how were the case-histories which the author gives compiled ? Apparently they are based on shorthand notes and they read most mysteriously. One of these histories, that of a case of masochism, begins as follows : ' Case 1 : A female hysteric twenty-nine years old has suffered from childhood from the lack of harmony between her parents. " Since my eighth year I saw my parents' hatred of one another constantly growing and prayed that God would reconcile them and let everything be once more as it was before. At the same period I frequently had the opportunity of observing sexual intercourse between my parents at night, and noticed that, the day after, they were just as hostile to one another as before—a fact which made a deep impression on me " '. Now, is a reader unversed in psycho-analysis to receive the impression that during the very first hour, before she had given any sort of information about her illness, the patient began to tell how she had witnessed parental coitus ? And to judge from the other case-histories, we might almost come to the conclusion that all Sadger's patients tell, without any trouble and after quite a short analysis, things which we often can only bring to light after infinitely laborious and tedious exertions ! By what technique, unknown to us, does Sadger accomplish this ? How far that technique differs from the customary method of free association is best seen on p. 290, a passage in which Sadger constantly interrupts the patient. The case-histories read like compositions or romances which patients who had read a certain amount of psycho-analytical literature without properly understanding it might write about the origin of their illness. Without exception they come with attempts at explanation, interruptions, and questions, in which they ' trace back ' existing phenomena in their mental life quite simply to conscious impressions of childhood or describe them as repetitions or single habits. ' Perhaps this could be traced back to such and such a thing ', is a stereotyped phrase in the mouths of all these patients, and there is no account of the revelation by the analyst of those unconscious processes to which the impressions of childhood gave rise. Again, attempts at explanation obviously of preconscious origin are regarded as constituting a proof without any further work of interpretation. In all this the patients classify their attempts at explanation as though they were writing a school essay : firstly, secondly, thirdly, and so forth. Is this free association ? I am struck by the fact that Sadger's patients use the same expressions, the same German phrases, as Sadger himself in his text. The longer I have studied these case-histories the more strongly am I convinced that all Sadger's patients, during the short period in which they are under treatment, give without resistance those ' associations ' which, either from what

they have read, or in consequence of leading questions, they believe to be an attempt at explanation probably acceptable to the physician, and that they do so under the influence of a powerful suggestion on his part (of which very likely he is unconscious), and in order to please him. Consequently these case-histories, now published as I mentioned from shorthand notes, unfortunately cannot carry any weight : apart from this they do not give to the uninitiated an accurate picture of the psycho-analytical treatment of a case.

To sum up : to my great regret, I must say that the weakness of this comprehensive work—the first to deal with the perversions on psycho-analytical principles—almost outweighs its good points. It is much to be hoped that in a later edition the author will appreciably reduce its bulk, especially by omitting or greatly abridging the case-histories, and that the subject may be presented in quite a different fashion. If this is done the many valuable suggestions it contains will fall upon far more fruitful soil and win more friends both for the author and for psycho-analysis.

F. Boehm.

*

Our Fear Complexes. By E. H. Williams and E. B. Hoag. (George Allen & Unwin, London. Pp. 366. Price 7*s.* 6*d.*)

The book adds nothing to our knowledge ; its inaccuracies make it an unsafe guide for the intelligent reader. The writers are more at home in the two chapters on the endocrine system, ' the glands of courage, fear, health and personality '.

M. D. Eder.

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The Morality of Birth Control. By A Priest of the Church of England. (Bale, Sons & Daniellson, Ltd., London. Pp. 270. Price 10*s.* 6*d.* net.)

The main thesis of this book is a closely reasoned theological argument to prove that Onan's sin (Gen. xxxviii. 6–11) was his disregard of the Levirate law ; that he was slain by the Lord for his disobedience in refusing to raise up seed to his brother. He was not punished simply because he spilled his seed on the ground.

The author contends that the doctrine of the Catholic Church that birth control is mortal sin is based upon an incorrect interpretation of the text : i.e. that Onan was punished because he practised coitus interruptus. Alternately, the author contends, if this interpretation be accepted, the Catholic Church is still theologically unjustified in regarding contraception *per se* as mortal sin, since coitus reservatus (defined as coitus without orgasm) is sanctioned by the Catholic Church.

The biblical argument against contraception having been proved fallacious, the consequences are pointed out for those Anglicans and Nonconformists who base their morals on the Bible only ; for those who recognize the authority of the Church of England the author intimates that

their position is unchanged, since the highest Church does not prohibit the use of contraceptives for sound reasons.

This is not the place to examine this essentially theological argument in favour of birth control; the discussion is carried on in lurid and forcible language, and the whole book is informed by a spirit of service to humanity and of charity, except towards the Church of Rome and towards 'Extreme' psycho-analysts.

There are several appendices on sexual matters arising out of the text and on certain theological questions. Masturbation is dealt with in an unusually enlightened way from the viewpoint of psycho-analytic teaching; although, of course, it is regarded as 'unlawful and sinful'. Sublimation is not used in the psycho-analytic sense, but as a conscious diversion of lawful into socially useful practices.

M. D. Eder.

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Theories of Memory. By Beatrice Edgell, M.A., Ph.D., University Reader in Psychology, Bradford College, University of London. (Oxford University Press, 1924. Pp. 174. Price 7*s.* 6*d.*)

This book contains a useful historical and critical account of the problems of memory from the biological, psychological, and epistemological points of view. The author herself favours a psychological conception of memory, but in striking contrast to Professor Pear, whose book on memory we recently reviewed in these pages (Vol. IV, p. 351), she makes practically no reference to psycho-analytic conceptions, methods, or results. The book does not, therefore, call for any special comment here.

J. C. F.

*

Psychology and Primitive Culture. By F. C. Bartlett, M.A., Fellow of St. John's College, Reader in Experimental Psychology, and Director of the Psychological Laboratory in the University of Cambridge. (Cambridge University Press, 1923. Pp. xii + 294. Price 8*s.* 6*d.*)

This book is an attempt to deal with the elaboration and diffusion of culture among primitive societies in terms of the operation and interaction of certain instinctive tendencies. The tendencies concerned are, for the most part, considered under four main heads :—

1. Fundamental forms of social relationship, such as comradeship, assertion, and submission.

2. Other fundamental responses with a specifically social reference, such as the tendencies to conservation and constructiveness.

3. The specific individual instinctive responses.

4. The 'group difference tendencies' which are characteristic of a particular community, and which cluster about the social institutions of that community (these institutions and conventions themselves being taken as *data* so far as purely psychological discussion is concerned).

Mr. Bartlett's treatment of the ways in which these different classes of tendencies manifest themselves in the social life and history of primitive peoples is close and detailed, and scarcely permits of being adequately summarized in a short space. Though it makes considerable demands upon the reader's powers of attention, the book is a painstaking, conscientious, and thoughtful piece of work, and, as the author justly contends, the subject-matter is of fundamental importance for social psychology in general. In view of the significance attached to the transmission of culture by the 'diffusionist' school of ethnologists, the discussion of the psychological factors involved in the contact of peoples and in the borrowing of cultural elements is very timely. In the stress he lays upon the importance of studying the interplay of different instinctive tendencies Mr. Bartlett is evidently influenced by psycho-analytic thought, but he makes no attempt to make direct use of any of the anthropological applications of psycho-analysis. It is perhaps owing to this that—in common with so much other work in psychology that is as yet unfructified either by the experimental or the psycho-analytical method—the book often seems to arrive rather laboriously at conclusions that are little more than formal restatements in technical language of what was already known to common sense. This in itself is not necessarily a condemnation; for the first task of any science is, after all, to describe accurately and to classify the facts and processes with which it is concerned. But work of this description is not calculated to inspire much enthusiasm with regard to the immediate usefulness or interest of the psychological method in dealing with anthropological or social problems. It can scarcely be denied that the book contrasts vividly in this respect with the anthropological work of writers like Rank, Ernest Jones, Reik and Roheim, who have approached these problems from the psycho-analytic point of view. Mr. Bartlett's treatment in terms of rather *broad instinctive tendencies* seldom gets beyond the (of course very necessary) preliminary stage of description and classification, while the psycho-analytic writers, dealing for the most part with *sentiments and complexes*, or, at any rate, with more *specific aspects of the instincts*, and making wider use of the *comparative method*, succeed much more often in revealing some hitherto unknown determinants of the phenomena investigated, and thus approach more closely to the higher goal of explanation.

It is true that the very general problems of the processes underlying the elaboration and diffusion of culture to which Mr. Bartlett here addresses himself have not as yet been attacked from the psycho-analytic standpoint; perhaps the time is not yet ripe for such an attack; for it may well be that these general problems can scarcely be dealt with successfully until much more detailed psycho-analytic work has been accomplished (this is what the present reviewer is inclined to think). But in any case it is safe to say that within its own field Mr. Bartlett's work is undoubtedly of value, and it is to be regretted that the method of presentation is such as to make

it sometimes rather difficult and heavy reading. Mr. Bartlett is perhaps aware of this; at any rate, he has endeavoured to help the reader by providing an abstract and a summary at the beginning and end respectively of each chapter. These are excellent features, but the provision of carefully-arranged sub-headings within the chapters would, in our opinion, have been of even greater assistance.

J. C. F.

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The Evolution of Man: Essays. By G. Elliot Smith, M.A., M.D., F.R.S. (Oxford University Press, 1924. Pp. 154. Price 8*s.* 6*d.* net.)

This volume presents the expansion of three addresses on the subject delivered at different times in the last twelve years. Like all this author's writings, it is very stimulating and challenging. A short account is given of the various fossil remains of early man and his predecessors, eoanthropus, pithecanthropus, and the rest, and the aim of the book appears to be to ascertain what light the recent discoveries in this domain throw on the problems of the genesis of mankind. Elliot Smith boldly traces the ancestry of man back through the pliocene and miocene to its dawn in the eocene and even cretaceous periods, and attempts to elucidate the most important changes that led to his gradual development. He insists that these must have been the changes in brain structure and the correlated mental functioning, attaching less significance than is sometimes done to such matters as the erect posture. The chief of them he finds to be the gradual elaboration of the visual cortex, with the consequent refinement and precision of skilled movements, particularly, of course, in the hands. Incidentally he maintains that unidextrality is an early phenomenon having a distinct biological advantage, and not a recent psychological development; in fact, he would ascribe the localisation of the speech area in the left side of the cerebrum to the already existing differentiation of the two motor areas there (in favour of the right hand).

Throughout the book many statements are made of high psychological interest. Thus the author maintains that the instincts and emotions of man have remained unaltered since man became man, and that any apparent development, for instance in intelligence, is a purely secondary product of environmental factors; this is a conclusion which will strike a psycho-analyst as probably true. He holds that early man was interested in practical concerns that mattered to him, rather than with recondite speculations: 'The modern fallacy of supposing that he spent his time in contemplation of the world around him, speculating upon the nature of the stars above him, or devising theories of the soul, is probably as far from the truth as it would be to assume that the average modern Englishman is absorbed in the problems of zoology, astronomy, and metaphysics' (p. 118). In spite of this consideration, however, he vehemently taboos the phrase 'psychic unity' when applied to mankind as a whole. The so-called

' historical school possess the only key to truth, and Elliot Smith fulminates against a—largely imaginary—' evolutionary ' school who do not bow the knee sufficiently to this doctrine. ' The divergence of opinion between the so-called " historical " and the mis-named " evolutionary " school is fundamental. It extends as a deep chasm between the two possibilities in interpretation ' (p. 111). The ideas of the latter school are puerile and idle speculations ; they are flippant sophistries, they are built on shifting sand, and are bubbles of speculation that are easily pricked ; in one case ' it is difficult to regard seriously a claim that even on the most cursory examination seems to be so utterly devoid of foundation ' (p. 130). This is not the place to discuss this emotional judgement, though one day it will have to be submitted to analytic examination, for psycho-analysis is, for some obscure reason, thought to be one of the branches of inquiry that ' have been permeated by the effects of this false doctrine '.

E. J.

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An Outline of Psychology. By William McDougall, F.R.S. (Methuen & Co., London. Pp. 456. Price 12*s.* net.)

The products of this interesting and prolific writer become increasingly reactionary in tendency, and increasingly charged with uncontrolled emotion, two features possibly not unrelated. Apparently enraged by noticing how ' rampant ' in America are the antics of what he terms ' a most mis-shapen and beggarly dwarf, namely, behaviourism ', as well as cognate developments in psychology, he enters here a passionate plea for a return from all mechanistic, i.e. scientific, psychology to what he well calls ' purposive psychology '. We say ' well calls ', for it becomes more and more plain as one reads the book that, though what he intends to assert is that the materials of his psychology, i.e. the working of the mind, are purposive, it is the psychology itself which, as unconsciously indicated in the phrase, is really purposive.

McDougall points out that there are two principal alternative routes of approach to psychology : ' (1) that of mechanistic science, which interprets all its processes as mechanical sequences of cause and effect, and (2) that of the sciences of mind, for which purposive striving is a fundamental category, which regard the process of purposive striving as radically different from mechanical sequence ' (p. vii). He insists, and we would agree, that the question of the relative merits of these two routes is ' the most important issue before psychologists at the present time, the one which divides them most fundamentally '. It then appears that ' purposive psychology ' is little more than a new name for the belief in a self-creating independent soul and in free will ; in other words, that it is another form of vitalism. By the favourite expedient of stating it in his own terms, McDougall is able to pronounce the deterministic argument to be ' obviously foolish '. ' Both its premises are gratuitous assumptions ; and in no way

can we establish premises from which the determinist conclusion follows ' (p. 447).

Starting from this consistent point of view, McDougall ranges through the usual fields of psychology, attention, emotion, behaviour, and the rest, and produces a lively, stimulating, and interesting book. The value of it is that it definitely focusses attention on the issue defined above, as the author is clearly aware. He says: ' This mechanical psychology is decidedly preponderant at the present time; and my book, therefore, is largely a polemic against all psychology of this type and on behalf of purposive psychology. For I am sure that nothing is to be gained by disguising or slurring over this issue, and that it must be frankly faced and resolved before psychology can go forward with the harmony and general agreement upon fundamentals which prevail in the physical sciences ' (p. viii). This is not the place to review the book in detail, and we shall confine ourselves to the passages that have a direct reference to psycho-analysis.

' The psycho-analytic movement, however great its errors may prove to be, must always be memorable as a breaking loose from the tradition of mental life as a mechanical mosaic, and a demonstration that we must interpret it as a play of purposive forces rather than as an aggregation or mechanical streaming of mental atoms ' (p. x). Though it is true that psycho-analysis has laid special stress on the dynamic aspects of mental functioning, it by no means asserts that these activities are not reactive in nature, so that we regard it as decidedly premature of McDougall, to say the least, to claim psycho-analysis as his ally in this controversy. It is usually attacked on exactly the opposite score.

In the course of the book the word ' love ' comes to be mentioned, and this leads forthwith to an explosive footnote. ' It is useless to attempt to argue with a Freudian; he is a devotee of a sect, not a man of science, and, like all sectarian enthusiasts, he is impervious to the shafts of reason ' (p. 432). Let us humbly learn, therefore, how a man of science should, in Professor McDougall's opinion, argue. The opening sentences of the foot-note are, we trust, not a good example; they read: ' I do not delay to criticize in detail the popular Freudian dogma that all love is sexual. I reject it, not because it offends my " moral sense ", but because it is so obviously untrue and is based upon implicit reasoning, which is so obviously fallacious. The main fallacy is the common one that whatever things have the same names are essentially similar. Another is that, because children are produced through the agency of the sexual instinct, therefore all interest in them is sexual. These are supported by a number of false assertions, such as that the love between the parent and child of the opposite sex is always, or usually, stronger than that between parent and child of the same sex. Again, all human relations are either relations between persons of opposite sex or between persons of the same sex; that is to say, all human

relations are either heterosexual or homosexual; therefore all human relations are sexual, and it is mere prudery (due to a repressed incestuous desire) to deny that your affection for your father or grandmother or your little daughter or grandson is sexual' (pp. 431–2). So the way to ascertain the truth of another worker's conclusions may be, in certain circumstances, i.e. when you strongly dissent from them already, to impute to him grotesque arguments which he would never have dreamt of employing and then stigmatizing these as 'obviously fallacious'. The method has the merit of being consecrated by the ages—Professor McDougall himself has often brilliantly illustrated it before—but whether it is as scientific as it is ancient is, with all deference to its distinguished sponsor, seriously open to doubt.

The succeeding passage to this presumably expresses, not any desire on Professor McDougall's part to arouse prejudice, but pity for his weaker fellow-mortals: 'The way in which such "reasonings" are accepted and repeated (for the most part implicitly) is melancholy evidence of the weakness of the human intellect. The sensational psychology, based on such rotten foundations as these, serves to sell the books which contain it by the hundred thousand'. The present reviewer has published, edited, written, or in other ways been concerned with a great number of books on psycho-analysis, and he is happy to relieve Professor McDougall's obvious concern by assuring him that the average sale of such books is confined to the hundreds, not even thousands; a psycho-analytical book that ran into tens of thousands, not to speak of hundreds of thousands, would be almost as startling a prodigy as a Professor of Psychology who should make a dispassionate investigation of psycho-analysis.

E. J.

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Race Problems in the New Africa. By the Rev. W. C. Willoughby, F.R.A.I., F.R.G.S. (Clarendon Press, Oxford, 1923. Pp. 296. Price 15*s.* net.)

This volume, by a distinguished American missionary, is a text-book of the anthropology and sociology of the Bantu tribes. The second part of the book is a discussion of the social and economic relations between them and the white population. It is a carefully written and valuable work compiled by one who has given years to a first-hand study of the problems concerned.

E. J.

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The Epic of Creation. By S. Langdon, M.A. (Clarendon Press, Oxford, 1923. Pp. 227. Price 16*s.*)

The monumental works of George Smith and L. W. King on the subject of the Babylonian cosmogony have been extensively supplemented by the further discoveries of recent years. The present learned work incorporates

all this work in one volume. It contains both a transcription and a translation of the famous seven tablets, together with a complete critical apparatus of the text.

E. J.

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Les Rois Thaumaturges. By Marc Bloch, Professeur à l'Université de Strasbourg. (Istra, Strasbourg and Paris; Oxford University Press, London, 1924. Pp. 542. Prix 30 frs.)

With stupendous effort the author has made from the original documents a complete collection of all the evidence available on the subject of royal healing, i.e. touching for the 'King's Evil' (scrofula) and other conditions. The book is a mine of information on the subject, and indispensable for anyone working at it in the future. The author comes to the conclusion that very little effect was brought about by the touching, even through suggestion; as to the belief in its efficacy he has very little to say beyond some vague remarks about credulity, prestige, and so forth. Naturally there is no hint about the unconscious meaning of the 'king' idea, or of the source of royal influence and prestige, though in his dedication he expresses his devoted piety to his father.

E. J.

*

The Psychology of Dress. By F. Alvah Parsons. (Batsford, Ltd., London. 30*s.* net.)

A review of this book has really no place in this JOURNAL. The book is in effect a description of clothes and costume in the upper classes from mediæval times to the present day, limited almost entirely to Western Europe. In a disarming preface the author, who is president of the New York School of Fine and Applied Art, disclaims any attempt at a history of costume or at 'a technical psychological treatment' of the subject. His title is therefore misleading. The quality of the psychology in the book may be gathered from the letterpress under the illustrations, of which the following are examples:

'Our modern young women may find solace in Queen Victoria's attempt to cover her ears'.

'It was not given to the ladies to exploit the new and less autocratic fashion of dress, but it was arrested by the Empire'.

The author's style is not adapted to the serious student, whether of costume or of psychology. The book is well produced, and as a popular work has its attractions. Its 150 full-page photographic illustrations, taken from paintings, portraits, and engravings, many of which are beautiful, have great interest, though this would have been increased by information concerning the title, creator, and present location of the originals.

Joan Riviere.

From Harrow School to Herrison House Asylum. By Harold Hewitt. (The C. W. Daniel Co., London, 1923. Pp. 84. 3*s.* 6*d.* net.)

This small book, a melancholy record enough, is of interest to psycho-analysts in that the author in presenting his own history illustrates once more the pressing need—a need which analysts have brought before them every day in their practice—of some better understanding of the human mind and its functioning on the part of doctors, teachers, and any others who profess to advise and educate their fellow-men.

Barbara Low.

*

These Eventful Years : The Twentieth Century in the Making. (The Encyclopædia Britannica Co., Ltd., London, 1925. Two Vols. Pp. 692 and 695. Price £2 10*s.*)

Anyone who buys these volumes will not regret it, for they are excellent value for the money. They contain a complete review of the main developments of the twentieth century written by a galaxy of distinguished personalities, from Ludendorff to H. G. Wells. The first volume is mainly taken up with political and economic essays, and the second deals more with developments in other spheres—science, art, medicine, etc. There is a section of thirteen pages on psycho-analysis, and the editors have been intelligent enough to realise that the proper person to write this was Professor Freud himself. It gives, as might be expected, a pithy account of the developments of his doctrines and the gradual spread of them.

E. J.

BULLETIN OF THE INTERNATIONAL PSYCHO-ANALYTICAL ASSOCIATION

EDITED BY THE

GENERAL SECRETARY, DR. M. EITINGON

Reports of the Branch Societies

THE AMERICAN PSYCHO-ANALYTIC ASSOCIATION

The Annual Meeting of the American Psycho-Analytic Association was held in Atlantic City, at the Hotel Traymore, June 3, 1924. Afternoon and evening sessions, both well attended by guests and members, were held.

The members present were Drs. Burrow and Tanneyhill, of Baltimore; White, of Washington; Coriat, of Boston; Reed, of Cincinnati; Farnel, of Providence; Smeltz, of Pittsburgh; Oberndorf, Jelliffe, Brill and Stern, of New York. Dr. C. P. Oberndorf presided.

After reading and adopting the minutes of the previous meeting, the scientific session was opened by Dr. Coriat, of Boston, with a paper entitled 'The Character Traits of Urethral Erotism'; this was followed by a paper by Dr. Stern, of New York: 'A Psycho-Analytic Attempt to explain some Spontaneous Cures in the Psycho-Neuroses'. The members and guests then had the rare pleasure to listen to a paper by our distinguished guest, Dr. Otto Rank, of Vienna, on 'The Trauma of Birth in its Importance for Psycho-Analytic Therapy'.

An executive session followed immediately upon the scientific session; the annual election was held, and the following officers unanimously elected:

President: Dr. I. H. Coriat, of Boston.

Secretary: Dr. Adolph Stern, of New York.

Council: Drs. S. E. Jelliffe and Brill, of New York, and Trigant Burrow, of Baltimore.

The following new members were elected:

Active Members: Drs. G. Stragnell, A. Polon, J. J. Asch, B. Glueck, L. Blumgart, of New York; H. S. Sullivan, of Baltimore; M. W. Peck, of Boston; K. C. Menninger, of Topeka.

Honorary Members: Drs. K. Abraham, of Berlin; Otto Rank, of Vienna; S. Ferenczi, of Budapest.

The evening session was devoted to the reading of the following papers, in the order named: 'Our Mass Neurosis', by Dr. Burrow, of Baltimore. 'A Note on False Confession, with an Illustrative Case', Dr. Reed, of Cincinnati. 'The Oral Complex', Dr. Sullivan, of Baltimore; 'The Systems of Freud', Dr. Thompson, of Los Angeles.

An active and interesting discussion followed the reading of the papers.

Adolph Stern,

Secretary.

BERLIN PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

January 8, 1924. The following members spoke on the book by Ferenczi and Rank entitled *Entwicklungsziele der Psychoanalyse :*

a. Dr. Sachs : Report of a discussion on this work at a meeting of the Vienna Society on January 2.

b. Dr. Boehm : Review of sections I and II.

c. Dr. Müller : Review of sections III–VI.

January 15, 1924. General Meeting.

The reports of the President, Treasurer, Director of the Polyclinic, and that of the Committee responsible for the administration of the funds devoted to the Polyclinic and the Instructional Courses were adopted. The Society's officers for the past year were re-elected as follows :

President : Abraham.

Secretary : Eitingon.

Treasurer : Boehm.

January 19, 1924. Dr. Karl Landauer (Frankfurt-am-Main, guest of the Society) : A case of doubting mania.

February 4, 1924. The following members spoke on Ferenczi's work *Versuch einer Genitaltheorie :*

a. Dr. Bálint : Résumé of the contents.

b. Dr. H. Lampl : Criticism of the biological section.

February 16, 1924. Dr. Fenichel : Review of Rank's work *Das Trauma der Geburt.*

February 26, 1924. Final discussion of the following works :

a. Entwicklungsziele der Psychoanalyse, by Ferenczi and Rank.

b. Versuch einer Genitaltheorie, by Ferenczi.

c. Das Trauma der Geburt, by Rank.

March 11, 1924. Short communications :

a. Dr. Alexander : The gospel and psycho-analysis.

b. Dr. Sachs : Fate and the unconscious.

c. Dr. Koerber : A clinical contribution to the unchanging incest-situation.

d. Dr. Loofs : Analysis of a dream.

e. Frau Bálint : (1) A dream in a novel ; (2) A myth of the Sioux Indians.

March 29, 1924. Short communications :

a. Dr. Wanke (Friedrichroda) : Clinical notes. (Case of a female patient with symptoms of melancholia, schizophrenia, and grave hysteria. The former symptoms were connected with oral erotism ; the hysterical symptoms originated in early traumata of the genital libido.)

b. Dr. Hárnik : A phantasy of annihilation.

c. Dr. Abraham : Transformation-processes in the Œdipus complex during an analysis.

d. Dr. Radó : Feelings of guilt in dreams.

During the first quarter of this year Dr. med. Rudolf Löwenstein was elected an Associate Member.

At the Lessing Hochschule Dr. Koerber, in the course of a series of lectures on ' The principal works of our time ', gave a lecture entitled ' Freud and Psycho-Analysis ', which was very well attended.

At the invitation of the Scientific-Humanitarian Committee, Dr. Sachs gave a lecture on ' Psycho-Analysis and Homosexuality '. Dr. Abraham spoke in Hamburg to an audience of persons interested in psycho-analysis or unconscious tendencies in the relation of parents to children, and in Berlin, at a meeting of artists, he spoke on the psychology of modern tendencies in art.

Second Quarter, 1924

May 6, 1924. Short communications :

a. Dr. Abraham : The patient's fear of free associations.

b. Frau Klein : The effect produced on the analysis of children by interruptions in the treatment.

c. Dr. Löwenstein : A form of resistance in persons of the obsessional type.

d. Dr. Simmel : Analysis of an instance of counting in dreams.

e. Dr. Abraham : A homosexual's reaction to the death of his mother.

f. Dr. Erwin Cohn (guest of the Society) : A grief-reaction.

g. Dr. Radó (guest of the Society) : Repetition in dream and reproduction in reality during analytic treatment.

h. Frau Klein : Activity of the super-ego in the fourth year of a child's life.

May 13, 1924.

a. Dr. Müller : Account of the International Congress of Psychologists at Naples and of a paper read there by the speaker, entitled ' Philosophy and Psycho-Analysis '.

b. Dr. Fenichel : Remarks on the allied problems of the castration-complex and introjection.

May 27, 1924. Dr. Alexander : The rudiments of neuroses in infancy.

June 3, 1924.

a. Dr. Löwenstein : Artificially induced affects.

b. Dr. Radó (guest of the Society) : Account of a gynæcological work by Stern and Schwartz, entitled *Klinisches zum Geburtstrauma*.

June 14, 1924. Short communications:

a. Frau Klein, Frl. Schott and Dr. Müller: Interpretation of children's drawings.

b. Frau Bálint: Chieftainship in the Indian tribes.

c. Dr. Costa (guest of the Society): A case of broken sleep. (Unconscious oral masturbation.)

d. Dr. Boehm: (1) Three slips of the tongue in foreign languages. (2) A contribution to the subject of the castration-complex.

e. Dr. Radó (guest of the Society): Medical knowledge and sexual repression.

f. Dr. Abraham: Unintelligible speech as a manifestation of resistance in psycho-analysis.

g. Dr. Simonsen: A parapraxis committed by Liliencron.

July 1, 1924. Dr. Hárnik: Technique to be employed in an analysis of character.

In the spring of 1924 Dr. Müller-Braunschweig gave a course of six lectures on 'Dreams' at the Lessing-Hochschule. Thirty-three persons attended.

BRITISH PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

January 2, 1924. Short communications:

a. Dr. J. Rickman: A point in the technique of dream-interpretation.

b. Dr. J. Glover: Notes of a case in which a patient produced a wealth of hallucinatory material, which proved to be a form of resistance.

c. Miss Low: A point in psycho-analytic technique.

January 16, 1924. Dr. Sylvia Payne: The origin and manifestations of guilt in the mind, with illustrative material.

(1) Guilt consciousness as characteristic of man as a gregarious animal. (2) The origin of guilt depends on the taboo of incest and parricide. (3) The function of guilt and the development of the ego-ideal in education. (4) Potency of unconscious guilt in the psychology of the criminal and psychopath. (5) Illustrative clinical material.

Miss Sharpe read notes of two dreams illustrating birth as the primal castration in support of certain points in Dr. Payne's paper.

February 6, 1924. Dr. M. D. Eder: Types of onanism.

Dr. Eder first discussed what is to be understood by onanism, and then dealt with its various types. He also alluded to the sense of guilt in relation to onanism, and raised several points for discussion.

February 20, 1924. Miss Barbara Low and Miss Chadwick: Some queries relating to the castration-complex.

(1) What do psycho-analysts include under the term? (2) The stages in the development of the castration-complex before the Œdipus stage. (3) The question of environment and training in this development. (4) Illustrative material.

March 5, 1924. Mrs. Isaacs and Miss Sharpe: The castration-complex and snobbishness.

Conscious concern as to social status has its general roots in: (*a*) infantile narcissism of the anal level, and narcissistic 'over-valuation' of the parents; (*b*) jealousy in elder-younger relation among children; (*c*) the partial impulses of sadism-masochism and curiosity-exhibitionism are also contributory. A specific interpretation through analysis of the phrase 'not a lady'.

March 19, 1924. Short communications:

a. Miss Low: The relation of internationalism to the castration-complex.

b. Dr. M. D. Eder: A brief abstract of Vera Schmidt's pamphlet, 'A Psycho-Analytical Educational Establishment in Russia'.

c. Miss Searl: Some analytical observations on children.

d. Dr. J. Glover: A note on the female castration-complex.

Second Quarter, 1924

April 2, 1924. Dr. J. Glover and Dr. E. Glover: Abstract and criticism of Rank's book *Das Trauma der Geburt*.

April 16, 1924. Dr. E. Glover: Abstract of Ferenczi's and Rank's book *Entwicklungsziele der Psychoanalyse*.

May 21, 1924. Dr. E. Glover: Abstracts of ten papers read at the Congress in April 1924.

June 18, 1924. Dr. J. Glover: Notes on an unusual case of perversion.

Election of new Associate Member: Mr. A. G. Tansley, Grantchester, Cambridge.

Douglas Bryan,
Hon. Secretary.

DUTCH PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

January 19, 1924. After a somewhat long business meeting the following short communications were made:

Dr. J. van Emden spoke of the case of a highly narcissistic man who, amongst other things, was always dissatisfied with the shape of his nose, and even had several operations upon it with a view to improving it.

Analysis showed that this dissatisfaction originated in a displacement from below upwards, i.e. he was really dissatisfied with his penis.

Dr. F. P. Muller observed, during the analysis of a female patient, that in connection with a dream the patient spontaneously realized the (infantile) significance of the excreta as a present. He then recounted a patient's spermatozoa-phantasy which was wholly analogous to an observation made previously by Dr. Muller.[1] This phantasy also occurred in a case of epileptic delirium.

March 1, 1924. Dr. J. Knappert: (1) 'Enuresis nocturna'. The speaker showed from many cases which had come under his observation how this symptom may be due to both organic and psychic factors, but that the latter generally predominate. This is especially the case when enuresis recurs after the children have for some time acquired habits of cleanliness. In some cases he found it originated in jealous tendencies; thus some little girls only wetted their beds when they had to sleep alone, but never if they were allowed to sleep between their parents. (2) Psychological notes on the impulse to wander. The speaker said that this peculiarity occurs in neurotics, in normal persons and in psychotics. He had met with it both in highly intelligent and in uneducated people. He asked: How is it that one man can spend his whole life in one spot, whereas another can never settle? He found that the common characteristic of all these wanderers was that they were seeking for something and fleeing from something. This 'something' may be different in each case, as he showed from several examples.

Dr. Adolf F. Meijer,

Secretary.

Change of Address: Dr. Adolf F. Meijer, Emmalaan 20, Overveen bei Haarlem.

HUNGARIAN PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

January 5, 1924. Dr. S. Ferenczi: Clinical examples from practice illustrating the speaker's work *Entwicklungsziele der Psychoanalyse.*

January 19, 1924. Frau V. Kovács: Examples of active therapy.—General Meeting.

February 2, 1924. Discussion of Ferenczi's and Rank's book *Entwicklungsziele der Psychoanalyse.*

February 14, 1924. Dr. G. Roheim: Totemism and the fight with the dragon.

March 1, 1924. Dr. I. Hermann: Manifestations of hand-erotism in sucking infants. Origin of these phenomena (the act of clinging to the mother) and their connection with oral erotism.

March 15, 1924. The following members gave an account of analytical

[1] *Internationale Zeitschrift für Psychoanalyse*, VII, S. 45.

observations on children : (1) Dr. G. Szilágyi, (2) Dr. S. Pfeifer, (3) Dr. M. J. Eisler, (4) Dr. L. Révész (guest of the Society).

March 29, 1924. Dr. S. Pfeifer : Psycho-analysis of pathological organic processes.

Frau V. Kovács (Budapest I, Orvos-utca 10) has been elected an Associate Member.

At the ' Ärztliche Kasino ' in Budapest the Society has inaugurated a course of seven Introductory Lectures on Psycho-Analysis.

Second Quarter, 1924

April 29, 1924. Dr. G. Roheim : Dreams and adaptation in the history of the race. (The trauma of birth and the genital theory ; notes on cosmogony, legends of dragons, heroes of civilization, sacrifices, origin of festival rites.)

Dr. S. Ferenczi gave a short reading as an introduction to this paper. English was spoken at this meeting in honour of the members of the British Psycho-Analytical Society who were visiting Budapest.

May 17, 1924. Dr. M. J. Eisler : (1) Analysis of a latent perversion. (This paper will be published shortly.) (2) Analysis of a case of hysterical anæsthesia of the penis.

May 31, 1924.

a. Dr. L. Levy : The psychology of the influence of morphia.

b. Dr. I. Hermann : The meaning of Fechner's illness in the light of his psycho-physical theory.

Dr. Imre Hermann,
Acting Secretary.

INDIAN PSYCHO-ANALYTICAL SOCIETY

First and Second Quarters, 1924

The second Annual Meeting of the Society was held on January 27, 1924, when the annual report for 1923 was adopted and the following members were elected to constitute the Council for 1924 :

Dr. G. Bose, D.Sc., M.B. (*President*).
Dr. N. N. Sen Gupta, M.A., Ph.D.
Mr. G. Bora, B.A.
Mr. M. N. Banerji, M.Sc. (*Secretary*).

There was no further meeting of the Society during the two quarters.

M. N. Banerji,
Secretary.

RUSSIAN PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

In the period from January to March the Russian Psycho-Analytical Society engaged in several branches of work.

I. Meetings were held as follows :

January 31, 1924. Dr. Friedmann : The psychology of idealism.

Taking a case-history to illustrate his remarks, the speaker laid bare the latent motives of the idealistic position, and showed that it is to be traced to the narcissistic attitude.

February 7, 1924. Meeting for members only. Prof. J. Ermakoff : The work of the Children's Home and Psychological Laboratory at the State Psycho-Analytical Institute. (Various questions connected with the organization of the Home were discussed.)

February 14, 1924. Dr. Wulff: On the analysis of coquetry.

The speaker instanced several cases of a double attitude marked by the characteristic attraction and repudiation. He said that these are to be regarded as a residuum of the infantile character, and are derived from narcissistic instinct-components. An active and a passive type of coquetry is to be distinguished, and a type in which both active and passive attitudes are combined.

March 3, 1924. Prof. M. A. Reissner : Social psychology and psycho-analysis.

The speaker said that it was impossible to construct a system of social psychology without taking into account the data of psycho-analysis. The most important and interesting problems (ideology and religion) stood in need of analytical elucidation. Further, he would emphasize the powerful influence exercised by social relations in the shaping of the libido (narcissistic existence and development of the libido).

March 13, 1924. M. I. Weissfeld : Criteria of the existence of psychic life.

The speaker referred to various constructions of the philosophical basis of psychological methods, to introspection, and objective observation.

April 3, 1924. Prof. J. Ermakoff : Recent research in the study of hypnology.

Psycho-analysis offers an indispensable contribution to our understanding of the nature of hypnotic phenomena. In hypnosis the patient's infantile experiences are reproduced, the infantile fixation and the personality of the hypnotist playing a peculiar part. The manifestations occurring in hypnotic states have been specially examined (by means of cyclograms, etc.), and their results illustrate the psychic changes which take place in hypnosis.

II. In the State Psycho-Analytical Institute :

a. The following lectures were delivered :

1. Prof. Ermakoff : A general course on the subject of psycho-analysis.
2. Dr. Wulff : An introduction to psycho-analysis.
3. Dr. Spielrein : The psychology of unconscious thinking.

4. Prof. J. Ermakoff: Psychotherapy.

b. Seminars were held as follows:

1. Medical psycho-analysis. Dr. Wulff.
2. The psycho-analysis of childhood. Dr. Spielrein.
3. The psycho-analysis of artistic creation. Prof. J. Ermakoff.
4. Hypnology. Prof. J. Ermakoff.
5. The psycho-analysis of religious systems. Dr. Auerbuch.

III. The work of the Children's Home belonging to the Psycho-Analytical Institute was carried on.

IV. The publication of the following books has been taken in hand:

Jung: *Psychologische Typen.*
Freud: *Traumdeutung.*
Freud: *Eine Kindheitserinnerung des Leonardo da Vinci.*
Freud: *Massen-Psychologie und Ich-Analyse.*
Freud: *Gradiva.*
Freud: *Analyses of Neuroses in Childhood.*
Ermakoff: *Hypnotism.*
Ermakoff: *The Organic and Expressive in Plastic Art.*
Ermakoff: *Analysis of Gogol's 'Dead Souls'.*
Klein: *Eine Kinderentwicklung.*
Green: *Psycho-Analysis in School.*
Hug Hellmuth: *Das Seelenleben des Kindes.*
Jones: *Therapy of the Neurosis.*
Reik: *Probleme der Religionspsychologie.*
Bleuler: *Naturgeschichte der Seele.*
Wilfrid Lay: *The Unconscious and the Mind of the Child.* (*Psycho-Analysis and Development.*)
The Collected Works of the Children's Home and State Pschyo-Analytical Institute.

Prof. J. D. Ermakoff, *President.*

List of Members.

Prof. J. D. Ermakoff.
Prof. D. J. Schmidt.
Dr. M. B. Wulff.
W. F. Schmidt.
Prof. A. A. Sidoroff.
Prof. A. G. Garbitschensky.
Prof. J. W. Kannabich.
Dr. S. N. Spielrein.
K. E. Woronsky.
G. P. Weisberg.
C. P. Schatsky.
Prof. P. P. Blonsky.
W. A. Newsky.
B. R. Luria.
Dr. R. A. Auerbuch.
Dr. W. B. Friedmann.
L. K. Schleger.
Prof. N. E. Uspensky.
Prof. I. I. Gliwenko.
Dr. W. A. Beloussoff.

VIENNA PSYCHO-ANALYTICAL SOCIETY

First Quarter, 1924

January 2, 1924. Dr. S. Ferenczi (guest of the Society) : Supplementary remarks on *Entwicklungsziele der Psychoanalyse*.

January 16, 1924. Dr. Theodor Reik : Psycho-analysis of religious dogma.

January 30, 1924. Dr. Siegfried Bernfeld : Laughter, weeping, and terror.

February 15, 1924. Short communications :

a. Dr. Hitschmann : On the theory of dreams.

b. Dr. Reich : Difficulty in an analysis.

c. Dr. Schilder : Cocaine maniacs.

February 27, 1924. Miss Caroline Newton (guest of the Society) : The application of psycho-analysis to organizations for social welfare.

March 12, 1924. Dr. Robert Wälder (guest of the Society) : Mechanisms of the psychoses and their accessibility to influence.

March 26, 1924. Dr. H. Nunberg : The will to be well.

Election of new Member : Miss Caroline Newton, of Philadelphia, then resident in Vienna.

REPORT OF THE EIGHTH INTERNATIONAL PSYCHO-ANALYTICAL CONGRESS (*continued*)

Dr. Siegfried Bernfeld, Vienna : Criticism of the Manner in which Psycho-Analysis has hitherto been applied to Pedagogics.

The speaker intends not so much to level criticisms at the activity in this field as, instead, to point to a few important tasks which await workers. Up to the present those interested in pedagogics have applied those results of psycho-analysis which seemed adapted to further the interests they had at heart. If it is desired to apply the science of psycho-analysis to pedagogics, pedagogics must first be regarded psycho-analytically—in the widest sense of the word, pedagogy denotes the sum of the reactions of adult society to the fact of ontogenetic development. The attempt must be made to regard from an analytic standpoint the motives of education in general, the mental conditioning factors of the educational methods of the present day, the types of pedagogic ideologues, rationalizations and educationalist views, as has already been done successfully with other civilized institutions, e.g. religion, literature, etc.

This *scientific task* can be more fully considered. The attitude of pedagogues to *practical* questions requires correction on many points. The most important is that psycho-analysis gives us no occasion to regard childhood as a period of particular plasticity ; it shows, on the contrary, that the younger the person the more he is bound by inflexible inherited and instinctual trends, the less he is accessible to influence. One of the main

foundations of pedagogic optimism is thus destroyed. The optimism of educationalists, among them many versed in psycho-analysis, is a symptom that this group of persons opposes, perhaps with greater stubbornness than others, the limitations of narcissism which are the unavoidable consequence of advancing psycho-analytical knowledge. Psycho-analysis renders possible only a pessimistic pedagogy ; of which the speaker sees a glimmering foreshadowed in psycho-analytic knowledge concerning collective (group) phenomena.

OBITUARY

G. STANLEY HALL, 1846—1924

In the recent death on April 24, 1924, of Dr. G, Stanley Hall, former President of Clark University, Worcester, Mass., U.S.A., psycho-analysis lost a staunch supporter and advocate of its theories and practice. Under the presidency of Dr. Hall, Clark University was the first American institution to give academic recognition to psycho-analysis, in 1909; indeed, it was the first University in the world to do so. This was a bold step in those early days of the development of psycho-analysis, showing how far-sighted Dr. Hall was and how his psychological attainments looked into the future rather than to the past. Perhaps Dr. Hall's attainments in psychology can be best summarized in the words of the dedication to the special number (1903) of the *American Journal of Psychology* in commemoration of the twenty-fifth anniversary of his completion of the Doctorate of Philosophy. There it is stated ' Founder of the first American Laboratory for Experimental Psychology and of the first American Journal for the publication of the results of Psychological investigations, Pioneer in the systematic study of the mental development of children and in the application of its results to educational practice '.

As we are concerned in this notice principally with Dr. Hall's attitude towards psycho-analysis, it will be interesting to trace the development of his ideas through some of his principal publications. As early as 1904, in his great work in *The Psychology of Adolescence*, Dr. Hall appreciated the value of Freud's work, and showed a very intelligent grasp of psycho-analysis, as far as it had then been developed. He stated, for instance, referring to hysteria, ' much depends on the balance between over-excitation and repression of sexual functions ', and recognized the nature of conversion in the formation of hysterical symptoms, either directly or as symbolic equivalents. He was familiar with an early paper by Freud (1892), in which it was shown that ' all forms of morbid anxiety were closely associated with the vita sexualis, and always arose in case of retention of the libido '. He was also familiar with the early work of Breuer and Freud on the psychic mechanism of hysteria.

In 1909, at the celebration of the twentieth anniversary of the opening of Clark University, psycho-analysis occupied a prominent place. Both Freud and Jung were given the honorary degrees of LL.D., and it was at this time that Freud delivered his five lectures on the origin and development of psycho-analysis. Those of us who were present at those lectures were not only impressed with the modest attitude of Freud, but felt that the discoveries of psycho-analysis up to that period had initiated a new epoch for psychology in America. As in Keats' poem, ' a new planet had swung

into our ken', and Dr. Hall was responsible for its discovery, for, even at that early period, the development of psycho-analysis had already shed an intense illumination upon the sterile and dead formulæ of centuries of academic psychology. This new approach to psychology through psycho-analysis, thanks to the foresight of Dr. Hall, has had its well-known effects on psychology in America, although acrimonious opposition still persists, principally from the workers in the academic and experimental fields.

Less than a year before his death, Dr. Hall had completed and published his *Life and Confessions of a Psychologist* (1923), a most interesting auto-biography, attractive in literary expression, frank and scientific in manner, while in addition, it contains material which may be utilized as a source book in individual genetic psychology. A quotation from this volume will show Dr. Hall's perennial interest in the theoretical, practical, and cultural aspects of psycho-analysis.

' The advent of Freudianism marked the greatest epoch in the history of our science. Not only did it bring the element of feeling, which had received comparatively little attention from scientific psychologists, into the very foreground of attention, but it made it the prime determinant of human development.

' The dicta that all dreams are wish fulfilments and protectors of sleep, that the unconscious is the childish and vice versâ, the insight into the conception that childhood is polymorphically perverse, the interpretation of even infantile phenomena never before explained as *prelusions* of sexuality before it became evolved and its elements constellated, the fundamental significance ascribed to the first four years of childhood, the extremely wide interpretation given to sadism and masochism as types of activity and passivity, the conception of hysteria as a flight from reality, the enormous rôle ascribed to repressed concepts, to conflicts, and to the unconscious generally : the slow widening of the genetic theories of causation of *mental* and *nervous* disorders, not only to early infancy but to the prenatal period, and at last by the Zurich school to phyletic history ; and perhaps, most important of all, the gradual extension of Freudian views into the domain of biography, history, literature, religion, hygiene, sociology, and art, so that the activities they inspired outside of the medical field came to be even greater in volume and importance than those within it—all this made it so genetic and vital that it came to me to seem almost like a new dispensation in the domain of psychology, so that from 1910, when Freud visited us, it and its wider implications became of central interest to me.

' Now when I have diligently read and kept tab on nearly all its important literature to date, involving a great deal of the hardest reading I have ever done, and having given courses on various aspects of it annually since 1908, my sense of its importance has, despite the extravagance of some of its followers and the lamentable schism which has arisen in its ranks, steadily grown '.

It is but fair to add, however, that in late years his adherence had been given to Adler's views almost as much as to Freud's.

A bibliography of Dr. Hall's voluminous writings fills many pages. He had a great and comprehensive mind, he was a vitalizing force in the University where he was president for so many years, he was not the academic, arm-chair psychologist, but an investigator of the mind of men in its practical human contacts and interests, as evidenced by his sympathetic attitude towards psycho-analysis, which alone of all psychological systems has dealt with human beings in their problems of every-day life, and not as mere laboratory animals for introspection and testing. Dr. Hall has left his indelible influence on psychology, and the American Psycho-Analytic Association was proud to number him among its honorary members. He was not afraid to support Freud in giving man's narcissism its psychological blow through psycho-analysis.

Isador H. Coriat,
Boston, Mass., U.S.A.

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